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THE

RISE AND FALL

OF

THE PAPACY.

DELIVERED IN LONDON, A.D. 1701,

BY

ROBERT FLEMING, V.D.M.

WITH AN APPENDIX,

CONTAINING

EXTRACTS ON PROPHECY,

FROM

MEDE, OWEN, DURHAM, WILLISON, &c.

Seventeenth Thousand.

ABERDEEN:
GEORGE & ROBERT KING;
EDINBURGH: OLIVER & BOYD,;
GLASGOW: WILLIAM COLLINS; LONDON:
WARD & CO., PATERNOSTER ROW.

1849.

It is a singular circumstance that the title "Vicarius Filii Dei" — which the Popes of Rome have assumed to themselves, and caused to be inscribed over the Door of the Vatican exactly makes the number 666 — When decyphered according to the Numeral signification of it's Constituent Letters — Thus

Added together

V — 5
i — 1
C — 100
A — 0
r — 0
i — 1
V — 5
S — 0

F — 0
i — 1
l — 50
i — 1
i — 1
D — 500
e — 0
i — 1

Number of Beast. — 666

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PREFACE

TO THE

SIXTH EDITION.

THE events which have happened in Europe within the last twenty years* are of a very remarkable kind, and, viewed in all their circumstances, quite unparalleled in modern history. At the beginning of that period, a Revolution broke out in France, which not only threw that kingdom into the most violent internal convulsions, but led to wars and commotions in all the surrounding countries, and has produced changes in the political and ecclesiastical state of the Continent, which, by their magnitude, surprising progress, and probable issue, have caused the primary Revolution, astonishing as it was, to be comparatively forgotten.

* 1789 to 1809

While others are employed in canvassing the characters, principles, and designs of the persons who have acted the most conspicuous parts in these strange scenes, and in calculating the ef-

fects which these Revolutions may produce upon the political affairs of the world or of a particular nation, the genuine Christian, though not indifferent to the external welfare of mankind, or of his native country, is chiefly concerned to view the operations of Divine Providence, to observe the invisible hand which has presided over the storm, overruled, and directed the passions, counsels, and views of individuals and conflicting nations. Aided by the light of inspired prophecy, he endeavours to discover the connexion of these portentous events with the advancement of that kingdom, for the sake of which all kings and kingdoms rise or fall. While thus engaged, he cannot be inattentive to that wonderful book which closes the inspired canon of Scripture, "THE REVELATION" which God gave "to shew unto his servants things which must shortly come to pass;" which contains an exhibition of the fates of the church of Christ during a succession of many ages, and of the changes that were to take place in the kingdoms of this world, as far as these are connected with the interests of the church and the glory of her King. Whatever difficulties may attend the study of that mysterious book, he knows that the Spirit hath said, "Blessed is he that readeth, and they that hear the words of this prophecy."

Many learned and pious men have employed their time and the gifts which God bestowed on them, in expounding THE REVELATION; particularly since the era of the Reformation. By their labours the unlearned Christian may be greatly assisted in reading it with understanding and profit; some of them having with much success elucidated its general scheme and arrangement, with the meaning of its emblems; and others having succeeded in pointing out the periods and events to which the principal predictions referred. As the most conspicuous part of the prophecy is that which describes the rise, advancement, and overthrow of the Antichristian power under the mystical name of Babylon, we need not be surprised that this has particularly engaged the attention of interpreters. Among those who have published their views of this part of the Revelation, is the Rev. Mr. FLEMING, the author of the following Treatise. He was the son of the writer of that well-known book, *The Fulfilling of Scripture;* and was trained up by his pious and judicious parent in a habit of observing the dispensations of Divine providence, and comparing them with the intimations of prophecy.

The Discourse on the Rise and Fall of Papacy was published by its author in the year 1701. After expressing his thorough acquiescence in

the concurring sentiment of orthodox dvines, and indeed of all the Protestant churches, that the Papal Roman power is represented under the name of Babylon, he proceeds to prove that the periods of 1260 days, of forty-two months, and of a time, times and a half, are synchronical, *i. e.* refer exactly to the same period of time, and described the duration of the Antichristian kingdom; and that they are to be understood prophetically, a day being put for a year. He states his opinion as to the proper way of computing the exact amount of these years. He then proceeds to lay down his opinion respecting the time at which the 1260 prophetical days are to be considered as commencing, from which the period of the fall of the *Papacy* may be calculated. He traces the regular series of the prophecy in the opening of the Seven Seals, the blowing of the Seven Trumpets, and the pouring out of the Seven Vials, and expresses his judgment as to the events and periods to which each of these refer. In commenting upon the *Fourth Vial*, which he thinks will expire about the year 1794, he says, "the pouring out of this Vial on the sun must denote the humiliation of some eminent potentates of the Romish interest, whose influence and countenance cherish and support the Papal cause. And these, therefore, must be

principally understood of the house of Austria and Bourbon, though not exclusively of other Popish princes." In giving his opinion as to events, connected with this Vial, which were posterior to the time in which he lived, he has these remarkable expressions: "I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen; and perhaps the French monarchy may begin to be considerably humbled about that time: that whereas the French king takes the sun for his emblem, and this for his motto, *Nec pluribus impar*, he may at length, or rather his successors, and the monarchy itself (at least before the year 1794), be forced to acknowledge, that (in respect to neighbouring potentates) he is even *singulis impar*."

The singular coincidence between these intimations and what actually happened at the time condescended upon by the author, could not fail, when the French Revolution took place, to strike the minds of those who were acquainted with this Discourse. Accordingly it was re-published in 1792, and repeated editions were bought up with avidity. The author expresses his opinions with great and becoming modesty as to those things in which he differs from other approved expositors, especially in fixing upon particular dates, "industriously avoiding (to use his own expres-

sions) the fatal rock of positiveness, which so many apocalyptical men have suffered themselves to split upon," as to "what part of the Revelation remains yet to be accomplished." But with respect to other things he expresses a stronger conviction. He entertained no doubt that the vials of divine wrath had been pouring out for a considerable time previous to that in which he lived, and that they would continue to be emptied upon the seat of Antichrist, and on the kingdoms engaged in its support, until that accursed interest should be finally destroyed.

As to the kingdom of France, many other writers, who differ from our author in their views as to some parts of apocalyptical prophecy, had expressed the very same persuasion, that some signal stroke would fall upon it, in the prosecution of the controversy against "the Man of Sin."* That kingdom had eminently contributed to his advancement. The king of France was regarded as the eldest son of the Roman see, had been complimented by it with the title "Most Christian;" and although, on political grounds, he sometimes testified a reluctance to comply with the demands of his holy father, yet he was always ready to gratify his wishes in the oppres-

* See the extracts in the Appendix to this edition of the *Discourse*.

sion and extirpation of heretics. The blood of thousands of the saints of God has been shed in that kingdom. When the Protestant church there had obtained a settlement, by which the liberty of public worship, with other privileges, was guaranteed to them in the well-known *Edict of Nantes*, which was solemnly and repeatedly renewed by successive monarchs and parliaments, and declared to be *irrevocable*, after a series of the most disgraceful and oppressive proceedings in which any court was ever engaged, this edict was *perfidiously* repealed by Louis XIV. without the shadow of a reason from the conduct of the Protestants (their enemies themselves being judges); all exercise of the reformed religion was prohibited; the whole of the ministers driven into exile, with the principal part of their flocks, while those who were allured to remain behind by promises of protection, were, upon refusal to abandon their religion, exposed to every species of insult and brutal usage, at the same time that they were violently prevented from seeking an asylum and religious liberty in a foreign land. Many of these sufferers, without pretending to the spirit of prophecy, felt strong presentiments of vengeance to fall upon that oppressive and tyrannical government—presentiments in which their bre-

thren in other countries, and particularly in Britain, at that time sympathized. When the late Revolution unexpectedly broke out, and fell so heavily upon the throne, and the estates both civil and ecclesiastical; when the proud and oppressive ecclesiastical establishment was overthrown, the arbitrary government and the monarchy itself, with which it had been so closely allied, were involved in its ruins; when the royal family, the nobility, and the clergy were driven into exile, and made to wander from one kingdom to another; and when "blood was given to drink" unto the inhabitants from one end of the kingdom to another, how could Protestants refrain from viewing this as a signal retribution from Him who "visits the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him," and as an accomplishment of those predictions in which he had threatened to avenge the wrongs of his servants, and the quarrel of his covenant upon their Antichristian enemies? Although, as men and Christians, they were not destitute of feeling for the general calamity or instances of individual suffering, and on many occasions saw reason to condemn the unprincipled conduct and cruelties of those who were the instruments: this could not hinder them from adoring the

holy hand of that Being who was righteous in all that HE did, even when he employed the wicked in executing "the vengeance of his temple!" Nor could it escape their notice, that a stigma was, by that Revolution, put upon the long series of tyrannical and persecuting proceedings against the Protestants in that kingdom; that the laws in force against their worship, and imposing upon them many grievous burdens of a civil and political nature, were all rescinded, and Protestant churches again erected in that country where they had so greatly flourished in former times.

Though the reader of the following Treatise should not coincide with the Author in his views as to the particular time of the rise and fall of Antichrist, or all the events to which he applies the pouring out of the Vials, he may still derive profit from this Discourse. It is well known that interpreters have disagreed in their opinions on these points. As some have urged this disagreement as a proof of the impenetrable obscurity of the Apocalypse, and the uncertainty of all conclusions from it, I beg leave to make a few observations on this head. There are in general two opinions respecting the periods at which the commencement of Antichrist's reign should be fixed, one class placing it in the 4th century, so that

his fall must have occurred in the 16th century, at the era of the Reformation,—another class placing his rise later, as in the 7th century, so that his fall, or the termination of the 1260 prophetical days remains yet to be accomplished. Of this last opinion was Mr. Fleming. The writer of these prefatory observations confesses that he is strongly inclined to prefer the first opinion, although this is not the proper place for stating the grounds of his preference, which may be found in other writings on the subject. But to account for this discrepancy of sentiment it may be remarked, that both the rise and fall of Antichrist, as predicted, were to be gradual; and there are different periods in each of these of a more notable kind. Now, many being of opinion that the commencement of the period of his reign ought to be dated from a time when he acquired some very public and notable accession of dignity and power, have been induced to fix upon a late period for the commencement of their calculation, and they generally view the close of the 1260 days as coincident with the *total* destruction of the Antichristian kingdom. Hence the true cause and nature of the difference between our author and those of the first class mentioned above may appear. While they fix the termination of the 1260 at the period of the Reformation,

they do not view that as the period of the complete destruction of Antichrist, but allow that vials of Divine wrath yet remain to be poured out upon him. Again, while our author fixes the termination of the prophetical term much later, and considers it as expressive of the total extinction of the Antichristian kingdom, he allows that at the Reformation from Popery that kingdom received a signal stroke in the pouring out of an eminent vial of Divine wrath, and that the stroke shall be followed up until it be completely and finally destroyed.*

* What is stated above may be illustrated by prophetic analogy. God foretold by the prophet Jeremiah that the duration of the Babylonish captivity should be 70 years. When we look at the history, we see that the captivity was gradual, or that there were several notable stages in it. The first of these was in the reign of Jehoiakim, the second in that of his son Jehoiachin, and the last in the reign of Zedekiah, 2 Kings, chapters xxiv. and xxv; 2 Chron. xxxvi. Now, at each of these stages have some fixed the commencement of the 70 years. Some, fixing on the most notable period, reckon from the taking of Jerusalem in the reign of Zedekiah, and make the 70 years to expire near the beginning of the reign of Darius Hydaspes, who gave out that remarkable decree by which the rebuilding of the temple was revived after a great interruption, and in consequence of which it was completed, Ezra vi. But the Spirit of God, by fixing the accomplishment of Jeremiah's prophecy to the decree of Cyrus, (2 Chron. xxxvi. 22.

It is also of consequence to observe here, that while learned men have differed in fixing dates, and condescending upon the particular events referred to in the book of Revelation, there are many other things of great importance as to which they are agreed, and upon which much light has been thrown by their writings. There has been a general agreement among Protestant interpreters as to the general scheme of the Apocalypse, and the leading events predicted in it; as to the meaning of the emblems and figures with which it abounds; as to the interpretation of the prophetical days, months, and times; as to the synchronism of these periods; as to the connexion of the seals, trumpets, and vials: they are generally agreed that the opening of the First Seal represents the remarkable spread of the gospel in primitive times; that the following seals

Ezra i. 1.) has directed us to the reign of Jehoiakim as the commencement of the prediction (although the captivity was then far from complete); which is a proof, I humbly apprehend, that in calculating the commencement and termination of prophetic periods, we are not always to fix upon the most conspicuous and (as they may be styled) crowning events, although they are connected with the full accomplishment of the prediction. Read 2 Chron. xxxvi. from ver. 11.— The application of this example to the beginning and end of the 1260 apocalyptical days is not difficult.

refer to the judgments inflicted upon the Pagan Roman empire; that the trumpets embrace the time of the reign of Antichrist, and that the vials accomplish his destruction; with many other things which cannot here be specified.

These remarks are not made with a view of reconciling contradictions, of confounding together interpretations which are different, or of representing it as a matter of little or no consequence which of these he preferred; but they are offered solely from a desire of preventing any from being stumbled at the dissonance of interpreters, or from being deterred thereby from the study of this most interesting portion of Revelation.

The dispensations of Providence are daily reflecting light upon the book of prophecy, and affording a key to unlock its mysteries. We have greater advantages for understanding and interpreting them than those who lived before us. But we may deprive ourselves of the use of all these advantages if we do not employ them with wisdom and becoming sobriety; and our situation and circumstances may be converted by us into a stumbling block and a snare, as happened to the Jews in the days of our Saviour. Not to insist here upon the great necessity of an attentive and patient study of the

volume of prophecy, with humble dependance upon the teaching of the Spirit of truth; if we lose sight of the great and leading scope of the predictions with reference to the Christian church and the grand controversy between Christ and Antichrist, which has been so long maintained, and is still carrying on; if, overlooking and despising the advantages which Providence has laid to our hand, in the labours of those who have in former times most deeply and coolly inquired into these prophecies,—we shall adopt new and fanciful hypotheses, suggested by recent events and our own conjectures as to their probable issue; if, instead of viewing present appearances as a link in the great chain of prophecy and providence, we shall consider them merely in a detached point of view, and carry our partial conclusions and sentiments respecting them to the predictions of scripture; in this case, what is to be looked for but confusion, darkness and delusion? I cannot conceal that I see strong symptoms of this disposition appearing among us, and dread the most dangerous consequences from its prevalence. It is a subject of too much importance to be treated in this place; but I cannot conclude these observations without suggesting a few considerations to guard serious Christians against its contagion.

That the great enemy of Christ and his church, represented in the book of Revelation under the figurative names of BABYLON, and the WOMAN who sits on the scarlet-coloured Beast, is Rome Antichristian, or the Papal Church, we thought to be a position beyond all doubt among Protestants. It has not only been the concurring opinion of the Protestant Church, but is agreeable to the sentiments of ancient writers, and was avowed even by persons in the bosom of that church previous to the Reformation. The prophecy cannot admit of an application to any other: the whole description answers to an *ecclesiastical* power, supporting a system of idolatry, superstition, corrupt doctrine, and tyranny; a power which has managed a stated opposition to the followers of Christ and the true religion, not for a short time, but during a succession of many ages. How must we be surprised then to find writers appearing in the present day, who, discarding this well-grounded and established opinion, apply the whole or the greater part of these predictions to a civil or political power, which sprung up but as yesterday! Much more surprised must we be to see such fancies meeting with serious encouragement, and that even from persons of whom better things might be expected.

These ephemeral theories flit and change with the fluctuating news of the day, and with the varying aspect of the political horizon. Do the French nation throw off their ecclesiastical establishment, and in a momentary paroxysm discard all connexion between their political institutions and Christianity, or any form of religion? Volumes are written to prove that the Antichrist described in prophecy is an *Infidel Power*. Do the same nation change their policy, and patch up a temporary agreement with Rome? Volumes are again written to show that scripture hath foretold this *Infidel Power* in league with *Antichrist*. Does the supreme ruler of France call together an assembly of the *Jews* in Paris, and speak kindly to them; and is it rumoured that he means to restore them to their own land, and to make them subservient to his designs on India? It is immediately discovered that scripture has predicted that the *Infidel king* shall attempt the restoration of the unconverted Jews to Palestine. There he will be opposed by a *great maritime Power* (*Britain* no doubt,) who, after converting the Jews in its territories, shall carry them in ships to their own land. The battle of *Armageddon* shall be fought between the *great maritime Power* and the converted Jews on the one side, and the *Infidel king*

with his ally *Antichrist* on the other, in which the latter shall be completely destroyed!!

——Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli.

Such are the fruits of writing upon the prophecies without any solid principles, and of striking out theories, by the help of a warm fancy, from the present aspect of political affairs, and a partial view of the providences of the times. Were there no more in this than the expence of money and time which it costs those who are induced to purchase and read such works, it might be less regarded; but, alas! the evil is more serious. It may flatter the political prejudices of a nation, and lull them asleep in a security to which they are already too much inclined. But it is calculated to harden those who "regard not the operation of the Lord," and to involve in delusion such as have hitherto paid attention to it, by averting their minds from the great things which he is doing in the earth.

With those who have any proper views of "the signs of the times," there can be no doubt that God is at present, and has been for some time past fulfilling the predictions of his word, in pouring out the vials of his wrath upon the

Romish see, and the kingdoms which have distinguished themselves in its support. The accomplishment is so striking, and the light thrown upon scripture by the events is so clear, that "he may run that reads it." We have already mentioned what has been done in France. Nor will any posterior occurrences in that country in the least invalidate the conclusions which has been drawn, or induce a single reflecting mind to believe that the Papal power is restored, or "the deadly wound healed." Who does not know that the circumscribed establishment of a bastard Popery in that kingdom was merely a political expedient; and that he who displays this pageant in his hand is prepared to reduce it into what form he pleases, or to destroy it when it suits his designs? Ask the devoted sons of the Romish see in any country? Nay, ask the miserable pontiff who was constrained, or infatuated, to sanction the *Concordat*, and, in doing this, virtually signed his own *degradation* and *doom?*

But the judgments of God have not been confined to France. The fire which has been kindled by Divine jealousy has gradually spread, until it has entered into all the Popish kingdoms, consuming their palaces, and laying waste their pleasant things. The royal houses of

Austria and Bourbon were for a long period justly regarded as the principal pillars of the Papal dominion. If a storm threatened the Protestant interest, it proceeded from France, from Spain, or from Germany, and often from their united plots and enterprises.

If, influenced by political considerations, or carried away by popular ferment, we should here pass over in silence the late events in Spain and Portugal, "the very stones might cry out." The vials of Divine wrath have at last been poured upon these two kingdoms, "for they are worthy." Two kingdoms in which superstition and tyranny have long reigned with more gloomy and unrelenting sway than in Italy itself, or even in Rome, "the seat of the Beast:" in which kings and nobles, and clergy, and people, vied with each other in the most abject submission to a foreign and pretended infallible power; in which *auto-de-fe's*, by which so many Protestants and others were offered up as victims to the Roman Moloch, continued to so late a period to be a delightful spectacle: in which the detestable *Inquisition*, a court whose laws and proceedings were a disgrace to a civilized country, and an outrage upon all the dictates of justice and humanity, was allowed to continue, after it had been long

abolished or silenced in every other Popish country, and not only allowed, but adhered to, and its continuance demanded and contended for with as much keenness as other nations have discovered for the acquisition or defence of their liberties! That these kingdoms should so long have escaped, in the course of public judgments inflicted upon Popish countries, was what many did not expect. But at last the stroke has fallen upon both with a severity proportionate to the delay, and upon one of them at a time and in a way which few looked for. The branch of the Bourbon family which reigned in Spain have been forced to abdicate their throne in favour of him who already occupied the more splendid throne of the other branch of that family; the nation, in spite of resistance, has been subjugated; and the wealth of the church, with the estates of the nobility, lie at the feet of the conqueror. These events would admit of very ample illustrations, and might suggest important instruction. This is however impracticable in these brief remarks: the writer may afterwards state such thoughts as have been suggested to him by the late singular dispensations, if none of those who are more qualified shall perform the task, and if the religious public shall testify a disposition

to attend to any thing on this subject. One thing, however, he cannot here omit, as illustrative of the overruling hand of Providence in what has taken place; for it is not of the designs or actions of men that he speaks, but of the works of him "who is wonderful in counsel and excellent in working." When the ruler of France first exposed his designs respecting Spain, and the maxims by which its future government was to be conducted, he was willing to allow the ecclesiastical establishment to remain in its former state, and even to indulge the Spaniards with the continuance of the Inquisition. But this settlement was counteracted by Providence. The Spaniards had recourse to arms; the French armies entered the kingdom, and subdued it. Possessing the power and claiming the rights of a conqueror, Bonaparte no longer adhered to the terms which he had formerly offered, nor found it necessary to flatter their prejudices to the same extent as formerly. Accordingly, among the first acts of his newly acquired power, were the decrees *abolishing the Inquisition* and *reducing the monastic orders.*

Were we to follow the steps of Providence in the late remarkable events, we might trace the effects of the apocalyptic vials in Piedmont, in

Naples, and the other southern countries of Europe. But what chiefly demands attention is, the signal way in which they have lately been emptied on the *Papal throne*, in the degradation of the Pontiff of Rome from the rank of a sovereign prince, the stripping him of the territories of the church by an act as formal as that of the investiture of any of his predecessors, and the dispersion of his Conclave. Long have Protestants expected, prayed, and anxiously looked for this event; and it may justly cause astonishment, that, when it has actually taken place, it has excited so little interest among them. I do not say, that the fall of Antichrist is complete, or that the expectations and prayers of the saints with reference to it are yet fully answered; for there is reason to think that the predictions of scripture shall receive a more literal and marvellous verification. But I scruple not to assert, that since the days of that "great earthquake" which shook the foundations of the seven-hilled city, at the glorious era of the Reformation, that kingdom of darkness and graven images has not received a stroke so signal and decisive as that which has fallen on it in our day. It is impossible to reflect upon this humiliation, and the means by which it has been effected, to listen to the lamentable complaints,

the impotent protestations and appeals to which the Court of Rome has been reduced, and to compare these with the treachery, insolence, and violence by which it was formerly characterized, —without recollecting the very applicable words of prophetic scripture:—"Woe to thee that spoilest, and thou wast not spoiled; and dealt treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee." Isaiah xxxiii. 1, "How hath the oppressor ceased, the golden city ceased!—He who smote the people in wrath with a continual stroke; he that ruled the nations in anger, is persecuted, and none hindereth. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst weaken the nations! They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" Isaiah xiv. 4, 6, 12, 16. While some are employed in execrating the perfidy and inhumanity of the instruments of this degradation, and others in bewailing the miseries and fall of mystic Babylon, standing afar off and crying, "Alas! alas! that great city;" it be-

comes all those who have been marking the work of God to join in those praises, which shall soon become more general than they are at present, saying, "True and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand," Rev. xix. 2. To which the writer of these remarks, in testimony of his adoration of what has been already done, and of his assurance that what remains shall in due time be accomplished, desires to add his cordial "Amen, Alleluia."

February 3, 1809.

THE

RISE AND FALL

OF

THE PAPACY.

"If we may believe historians," says a learned man,* "Pope Julius was, in seven years, the occasion of the slaughter of 200,000 Christians. The massacre in France cut off 100,000 in three months. P. Perizonius avers, that in the persecution of the Albigenses and Waldenses, 1,000,000 lost their lives. From the beginning of the Jesuits till 1580, that is, thirty or forty years, 900,000 perished, saith Balduinus. The Duke Alva, by the public executioner, put 36,000 to death. Vergerius affirms, that the Inquisition, in thirty years, destroyed 150,000. To all this, I may add the Irish Rebellion, in which 300,000 were destroyed, as Lord Orrery reports, in a paper printed in the reign of Charles II." And how many have been destroyed in the late persecutions in France and Piedmont, in the Palatinate and Hungary, none I believe can fully reckon up, besides those that are or have been in the galleys, and that have fled. This is that

* Dr. Moore, in his Divine Dialogues, p. 151. See also his Mystery of Iniquity, Book ii. chap. 15, 16, &c.

idolatrous harlot, so glutted with the blood of the saints, that a late author, in his Treatise of Convocations, sets up as a pattern to the Church of England; and that another author, in his book, entitled, *The Case of the Regale and Pontificate*, (to the scandal of the Church of England, for whom they pretend such a zeal,) would so fain have us united unto, and represents, therefore, in such favourable colours. But, I hope, all true Protestants will easily see the snake in the grass. And surely, when we are in hazard of being betrayed within ourselves, we have sufficient reason to awake out of our lethargic sleep, that we may do what possibly we can to save the nations we belong to from approaching desolations; or, if that cannot be, that we may, at least, save our own souls in the day of the Lord. For seeing we are like to feel the effects of the new conjunction of France and Spain, the election of a young politic Pope, and the apostacy of some Protestant princes to the Romish interest, which, together with the impieties and scepticism of a great many within ourselves, are, I am sure, no good prognostics; have we not just reason to prepare for remarkable Revolutions? While, therefore, I think of these things, I cannot forbear to give a vent to my thoughts on the great and dark head of futurity, in presenting you with some conjectures in relation to our times, founded upon scripture prophecy, as far as I understand it.

Therefore, seeing this is the chief design of this Discourse, which I have inscribed to you.*

* This Discourse was inscribed to his own congregation.

I hope you will bear with me in giving you some brief account of the times we are fallen in, and what we may expect if we live much longer. Which I am the rather induced to do, because we are just now entering upon a new age, from which we look back upon seventeen centuries which have elapsed since our blessed Redeemer came into the world; and may, therefore, be allowed to conjecture with some just ground, perhaps of probability, (for I do industriously avoid the fatal rock of positiveness, which so many apocalyptical men have suffered themselves to split upon,) what part of the Revelation remains yet to be accomplished.

But since I am to confine myself to a little compass here, as remembering I am writing no book properly, but an Epistolary Discourse, prefatory to those that follow, with which, therefore, it must keep some proportion; I shall content myself in giving you a few hints towards the resolution and improvement of that grand apocalyptical question, When the reign of Antichristianism or the Papacy began?

There are two things, therefore, which lie before me to be considered at this time.

I. I must fulfil my promise in giving you a new resolution of the grand apocalyptical question concerning the rise of the Great Antichrist, or Rome Papal: For, when we have done this, and fixed this era or epocha, we may, by an easy consequence, see the time of the final fall and destruction of this dreadful enemy.

II. I must, in the next place, improve the resolution of this question, both theoretically, as a

key to unriddle the dark apocalyptical times and periods, and practically, in order both to the regulation of your thoughts and the government of your lives, in some very weighty considerations deducible from thence.

The *first* thing, therefore, which I have to do, is to attempt the resolution of the principal apocalyptical question concerning the Rise of Antichristianism.

Now, in order to answer this distinctly, which hath exercised and wearied out all apocalyptical writers hitherto, there are some things I would premise, as so many *postulata*, which generally all are agreed in, and which Mr. Mede, Dr. More, Mr. Durham, and Dr. Cressener, have irrefragably proved. 1. That the Revelation contains* the series of all the remarkable events and changes of the state of the Christian Church to the end of the world. 2. That† mystical Babylon, or the great whore, described there, doth signify Rome in an Antichristian Church state. 3. That, therefore, this cannot be Rome Pagan properly, but Rome Papal. 4. That the‡ seven heads of the beast, or the seven Kings, are the seven forms of government which obtained successively among the Romans: and seeing the‖ sixth of these was that which was only in being in John's time, (the former five having fallen before,) that therefore, consequently, the seventh head, which, under another consi-

* See Rev. iv. 1. and x. 5, 6, 7.
† See Rev. xviii. 15, 18. ‡ See Rev. xvii. 9, 11.
‖ See Rev. xvii. 10, 11.

deration, is called the eighth, (the intervenient kingdom of the Ostro-Goths being the seventh in number, though not properly Roman, and, therefore, in that sense, none of the heads of the Roman government,) is the last species of government, and that which is called most peculiarly, and by a speciality, the Beast or Antichrist.

These *postulata* being supposed as certain, (which I would reckon no difficult thing to prove, were it needful,) I must, in the next place, premise two preliminary considerations, before I come directly to answer the question itself.

The *first* is this: That the three grand apocalyptical numbers of 1260 days, forty-two months, and time, times and a half, are not only synchronical, but must be interpreted prophetically, so as years must be understood by days.

That these three numbers are synchronical, will appear plain to any impartial considerer that will be at the pains to compare them, as we have them set down in this book of the Revelation, viz. the 1260 days, chap. xi. 3, and chap. xii. 6; of forty-two months, chap. xi. 2, and chap. xiii. 5; and the time, times, and a half, chap. xii. 14; for it is clear, that the Gentiles treading down the Holy City forty-two months, chap. xi. 2, is the cause of the witnesses prophesying for 1260 days in sackcloth, ver. 3. Nor is the Woman or Church's being in the wilderness for the same term of days, chap. xii. 6, any other than a new representation of the witnesses prophesying in sackcloth. Seeing this must be while the Beast is worshipped and served by the whole Roman world, during men's lunacy of forty-two months'

continuance, chap. xiii. 5. And, therefore, seeing the Woman is said to be in the wilderness-state of desolation and persecution for a time, and times, and half a time, in order thus to be preserved from the Beast and Serpent, as we see chap. xii. 14; it is likewise plain, that this number of three years and a half must be the very same with the two former numbers. Only, it is to be observed by the way, that this period of time, when it is mentioned in relation to the church, is spoken of with respect to the sun, either as to his diurnal or annual rotation: whereas, when it is described in relation to the Beast's unstable kingdom of night and darkness, it is made mention of with respect to the unconstant luminary, which changes its face continually, while it makes our months. And hence it is, that the church is represented, chap. xii. 1, under the emblem of a Woman clothed with the sun, and the moon under her feet.

Now, as these numbers are synchronical, and the same; so it is easy to prove that they must be understood prophetically for years. I shall not insist here upon the conjecture of* a learned man; that there was no diurnal rotation of the earth before the fall, and consequently no days of twenty-four hours, but only an annual rotation of this our planetary world; which he gives as the original reason of the Scripture's putting days for years frequently. For whatever be in this, it is plain that the Scripture speaks thus in several places, by putting a lesser number

* Whiston's Theory of the Earth, pp. 8, 79, 81. See Hypoth 3.

figuratively for a greater, as well as a definite one for an indefinite. Witness the appointment of the *Week of Years*, Exod. xxiii. 10, 11, which is spoken of as if it were a week of days, ver. 12; the seventh year of which is therefore called Sabbatical, with respect to the seventh day Sabbath. In the same way of speaking, Ezekiel was commanded to lie three hundred and ninety days on his left side, and forty on his right, each day for a year, as God himself says, chap. iv. 5, 6. So likewise God punished the murmuring Israelites with forty years' abode in the wilderness, with relation to the forty days that were spent in searching of the land of Canaan, Numb. xiv. 34. The seven years of Nebuchadnezzar's lycanthropy is thus called indefinitely days or times, Dan. iv. 32, 34. Nay, our Saviour himself speaks in this dialect, when he calls the years of his ministry days, saying, I do cures today and to-morrow, and the third day I shall be perfected." Luke xiii. 32. But the most remarkable place to our purpose, is the famous prophecy of Daniel's seventy weeks, or 490 days, chap. ix. 24. reaching down from the edict of Artaxerxes Longimanus, in his twentieth year, Neh. ii. 1—10, to our Saviour's suffering at Jerusalem; which was exactly 490 prophetical years, not Julian ones: the not distinguishing of which has hitherto confounded all interpreters, as I might show at large, were this a proper place for it. But what the difference between these is, we shall quickly see.

In the meantime, I am now to prove that the 1260 days are to be understood, in a prophetical

sense, for years; for, if I can prove this, it will necessarily follow, that the other numbers must be so interpreted also, since they are the same with this. Now, that the 1260 days cannot be taken literally, but prophetically, will appear from hence, that it is impossible to conceive how so many great and wonderful actions, which are prophesied to fall out in that short time, could happen during the space of three solar years and a half; such as, *e. g.* the obtaining power over all kindreds, tongues, and nations: the world's wondering at and submitting unto the Beast's reign; and the setting up an image to the Imperial Head, and causing it to be worshipped instead of the living Emperor's, &c. And besides these things, seeing the 1260 days are the whole time of the Papal authority, which is not to be totally destroyed until the great and remarkable appearance of Christ, upon the pouring out of the Seventh Vial; and that, therefore, Christ will have the honour of destroying him finally himself, (though this iniquity began to work even in the apostolical times): therefore, we may certainly conclude that it must take up some centuries of years to carry on this abomination that maketh desolate. For although the Lord will gradually consume or waste this great adversary by the Spirit of his mouth, yet he will not sooner abolish him than by the appearing of his own presence, 2 Thess. ii. 8. as* I choose both to render and understand the words.

* The learned Dr. Whitby, in his *Paraphrase and Commentary upon the Epistles*, does indeed advance a new notion on this verse and chapter, viz. that the Jewish Sanhe-

The *second* preliminary consideration is, that in order to understand the prophetical years aright, we must reduce them to Julian years, or such as are in use with us now in Europe.

This is no idle or chimerical inquiry; seeing the ignorance of this has misled all our great apocalyptical men hitherto in their calculations;

drim, government, and nation, is primarily and chiefly understood here by the Apostle, as the Man of sin and Antichrist, both upon the account of their opposing themselves to Christ, and persecuting of his followers, and upon the account also of their rebelling against the Romans. And he has said so much for the proof of this, that it may be thought to contain a refutation of my interpretation of the place. But even upon the supposition that all that the Doctor says for his opinion should be true, yet it will be found no way to invalidate what I advance here. For all that are acquainted with the Jewish and Apostolical writings know, that besides a first sense to be observed in prophecies, there is frequently a second and remoter one more tacitly insinuated as the principal design of the Spirit of God. I might show this in innumerable instances, especially in the ancient prophecies that relate to David, or some other person, in the first sense or typical one, but in the Messiah ultimately and completely. But I shall not insist upon any thing of this kind now, seeing so many have done it already; and there is no need to do it here, seeing Dr. Whitby himself doth grant all I desire, when he says in his preface to this epistle, p. 383, "But that I may not wholly differ from my brethren in this matter, I grant these words may, in *a secondary sense*," (in which expression I only differ from the Doctor, seeing I look upon it to be the principal sense, because it is the second), "be attributed to the Papal Antichrist, or man of Sin, and may be signally fulfilled in him, in the destruction of him by the Spirit of Christ's mouth, he being the successor to the apostate Jewish church, to whom these characters agree, as well as to her; and therefore in the annotations I have still given a place to this interpretation also."

and yet unless we are able to adjust the difference between prophetical and Julian years, we must still reckon at a venture, without any certainty of the truth and exactness of our arithmetic. Therefore, that we may understand this difference, we are to remember, that the ancients were far more rude and indistinct in their calculation of time than we have been since. And, indeed, such is their confusion this way, that we are obliged to God's providence in giving us the exact compass of a prophetical year, even in this book, by fixing the *synchronism* of the three numbers above mentioned. For by these it is determined that thirty days make a month, and twelve of such months a year. So that 1260 days being divided into three years and a half, (or time, and times, and an half, in the apocalyptical dialect), 360 days must make up a year, without the additional five days and odd hours and minutes that are added in the calculation of the Julian year. For the Julian and Gregorian months, consisting some of thirty and some of thirty-one days, (excepting February only,) and the years consequently of 365 days; there must needs be some considerable difference in the revolution of many centuries. Which difference appears still greater, if we consult the late curious astronomical calculations of Petavius, Tycho, Kepler, and others. But since their exactness hath only added five hours to every year, (together with some minutes, firsts, seconds, &c. *communibus annis*, which they themselves are not fully agreed in), I shall not be so nice upon this point as to follow them in all their criticisms this way. However, since five hours additional to a year arise to an entire day in the

revolution of 163 years, it ought not to be altogether neglected. But passing even these, and considering only the five days that are added to the 360 in our ordinary years, we will find that the 1260 days in the Revelation, being reduced to years, are eighteen years short of Julian years in the prophetical reckoning, by reason of the additional days turned into years in the ordinary accounts now above the apocalyptical reckoning. To demonstrate which, I present you with the following scheme:—

The Prophetical Year.	The Julian Year.
One,..... 360	365
360	365
Two,..... 720	730
Three,..... 1080	1095
Half,..... 180	183
Three years and a half, 1260	1278

Now, if, according to this computation, we substract 1260 apocalyptical years from 1278 Julian or Gregorian ones, (I call them so *ore rotundo*, overlooking the smaller measures of time) there remain eighteen years to be cut off.

To apply this, therefore, to our design—if we may suppose that Antichrist began his reign in the year 606, the additional 1260 years of his duration, were they Julian or ordinary years, would lead us down to the year 1866, as the last period of the seven-headed monster. But, seeing they are prophetical years only, we must cast away eighteen years, in order to bring them

to the exact measure of time that the Spirit of God designs in this book. And thus the final period of Papal usurpations (supposing that he did indeed rise in the year 606,) must conclude with the year 1848.

And now that I have hinted at the time of Antichrist's rise, as the conclusion of the preliminary considerations, I must proceed to prove this to be in one sense the true era of the Papal Beast's reign. And here it is that I find myself extremely straitened, in discoursing of so great a subject in so narrow a compass. All therefore that I can say here will amount to a few short hints only, though perhaps no inconsiderable ones.

Seeing, therefore, as I said before in the fourth postulatum, it is plain from Rev. xvii. 10, that the Imperial Government was the regnant head of the Roman Beast at the time of the vision, we have only the two following heads to consider, as to their rise and duration. Let these things, therefore, be minded here,

1. That the seventh head or king of Rome, (as I hinted before) whose character is, that he was immediately to succeed to the Imperial Government, and to continue but a short space, Rev. xvii. 10, that, I say, this government could be no other than that of the kingdom of the Ostro-Goths in Italy.

For, it is plain that the Imperial dignity was extinguished in Italy, and in the western parts of the empire, by Odoacer the king of the Heruli, who forced Augustulus, the last sprig of an emperor, to abdicate his throne and power

in the year 475, or 476, as others say. And, though this Odoacer was soon destroyed by Theodorick, the king of the Ostro-Goths, yet the same form of regal government was continued by Theodorick and his successors. And though this kingdom continued for near eighty years, reckoning from Odoacer to Teias, yet the angel might justly call this *a short time*, for so it was, if compared either with the preceding Imperial, or succeding Papal Government; which suggests a very strong argument against some, who would make this seventh king to denote the Oriental Empire, which as it began long before this time, so lasted many centuries afterwards, and was not totally extinct till Mahomet the Great's time, in the year 1453; and surely this kingdom was sufficient to constitute a new head of the Roman people, seeing Rome and Italy was subjected entirely to those Gothish kings, and that they not only acted with the same authority that the emperors had used before, (excepting that they abstained from that title by a special providence, that they might not be confounded with that government), but were owned by the senate and people of Rome as their superiors; yea, by the emperors of the East also, as might easily be proved from historians,* particularly Cassiodorus† who was chief minister of state to two of those kings.

* See Baron ad. Ann. 472, 475, &c. Petav. Ration. Temp. Lib. VII. cap. 5. Bellarm. de Translat. Imp. Rom. Lib. I. cap. 9. &c.

† In Lib. Variarum, Lib. I. Ep. 23, 31, &c. Lib. IV. Ep. 45, &c. Lib. III. Ep. 16, 18. Lib. VIII. Ep. 2, 3, 4, &c.

Whence it doth plainly appear, that this kingdom of the Ostro-Goths was the Seventh Head, that was to continue a short time; and that therefore it follows, 1*st*, That the change wrought by Constantine the Great, both as to the seat and religion of the empire, could not be looked upon as a new head, seeing the old government in all other respects was continued: —and, 2*d*, Neither can any person justly suppose that the form of the government was altered, when the empire was divided into the east and west, seeing in all other respects also the imperial authority and rule was preserved:—Therefore, 3*d*, It follows also, that the Papal Government was not regnant until the destruction of this Gothish kingdom in Italy; for there could not be two supreme heads of Rome at the same time.

Therefore, 2*dly*, We may conclude that the last head of the Beast, which is the Papal, did arise either immediately upon the extirpation of the Gothish kingdom, or some time after. But it could not rise to its power immediately after, seeing Justinian did, by the conquest of Italy revive the Imperial Government again there, which by that means was healed after the deadly wound which the Heruli and the Goths had given it. Though I confess Justinian's conquest of Italy laid a foundation for the Pope's rise, and paved the way for his advancement, both by the penal and sanguinary laws which he made against all those that dissented from the Romish church, and by the confusions that followed upon Narse's bringing in the Lombards. For, during the struggles of them and the Exarchat, the Pope

played his game so, that the Emperor Phocas found it his interest to engage him to his party, by giving him the title of Supreme and Universal Bishop.

Therefore, we may justly reckon, that the Papal head took its first rise from that remarkable year 606, when Phocas did in a manner devolve the government of the west upon him, by giving him the title of Universal Bishop; from which period if we date the 1260 years, they lead us down (as I said already,) to the year 1866, which is 1848, according to prophetical calculation. Or, if a bare title of this sort be not thought sufficient to constitute the Pope head of the Beast, we may reckon this two years later, viz. from the year 606, when Boniface the Fourth did first publicly authorize idolatry, by dedicating the Pantheon to the worship of the Virgin Mary and all the saints.

Worship in Latin

Now, it is very remarkable, that in the year 666, Pope Vitalian did first ordain, that all public worship should be in Latin; and, therefore, however the notion of Irenæus* has been of late ridiculed, who observed that the characteristical number of the beast, viz. 66, answering to the number of a man's name, was to be found in the word Λατεινος, from whence he concluded he was to be a Roman. I cannot but think there is something remarkable in this, (even though the numerical letters of the other words should jump with this number also,) not so much because of the antiquity of the notion,

* Iren. adv. Haret. Lib. V. cap. 30.

as upon the account of the reason he suggests to us for this, when he says, that though he grants that other names (as that of ἔνανθας) may be so rendered, yet he fixes upon this because the* Latin monarchy is the last of all, and therefore the Beast must relate to this or none † wherein I suppose he alludes to Daniel's

* It ought to be observed here, that not only the Greek word but even the Hebrew, contains the number 666, in the numerical letters thereof, whether we make use of רומית *Romana*, scil. *Sedes*, or רמעניש *Romanus* vel *Latinus*, as will appear from the following scheme :—

ר	200	ר	200	λ	50
ו	6	מ	4	α	1
מ	40	ע	70	τ	300
י	10	כ	50	ε	5
י	10	י	6	ι	10
ת	400	ש	300	ν	30
	666		666	ο	70
				ς	200
					666

And whereas Bellarmine objects, that *Latinus* should be rendered by a single *iota* and not by *ei*, he is exceedingly mistaken; for, not only Irenæus renders the word thus, but all the Greeks do the same, as is plain in innumerable instances, such as in the names Αντονεινος Σαβεινος, which the Romans pronounce *Antoninus Sabinus*. Nay, the ancient Romans spake the same way as the Greeks, as is plain in Plautus, and the Fragments of Ennius, with whom nothing is more common than *queis* for *quis*, *premius* for *primus*, *capteivei* for *captivi*, *lateinei* for *latini*, &c.

† "One of our Reverend opponents has brought forward the apocalyptic number 666, to shew the variety of interpretations which Protestants have affixed to it; and he states, as the most novel and ridiculous, the application of it to the word *Lateinos*, designating the Latin Church as the

account of the four monarchies, chap. ii. and vii. And indeed the *little horn*, that arose out of the head of the fourth Beast, chap. vii. 8, seems not unfitly to represent not only Antiochus Epiphanes but the Papal Antichrist, whose type he may therefore be supposed to be; for, as he supplanted *three kings*, in allusion to which, that little horn is said to have plucked up *three horns* before it by the roots; so did the Papal government rise also upon the ruins of the Exarchat, the Lombards, and the authority of the Emperors in Italy.

I believe this account of Antichrist's rise will not be very acceptable to some, whose zeal for the Pope's downfall has made them entertain hope of living to see that remarkable time; which has made them invent plausible schemes to prove that this great enemy was seated in his regal dignity long before the year 606. But if a man will trace truth impartially, he will have reason to think, that the rise of this adversary could not be before that time. Nay, I must tell you, that I do not reckon the full rise of the Pope to the headship of the Empire till a later date still. For though the Pope got

seat of the apostacy; he attributed the strange discovery of this agreement to Granville Sharpe. I have again to remind those gentlemen, that they have solemnly pledged themselves to interpret the scripture according 'to the unanimous consent of the fathers.' Now, are they ignorant that the discoverer, or at least recorder, of this *novel* invention of the number 666 signifying *Lateinos*, is St. Irenæus, Lib. 5, a writer of the first authority in the church in the second century."—*Speech of Mr. Smyly at the Derry Discussion, March*, 1828.

the title of Universal Bishop at that time, yet he was afterwards for a long time subject, in temporal concerns, to the Emperors. And, therefore, I cannot reckon him to have been, in a proper and full sense, head of Rome, until he was so in a secular as well as ecclesiastical sense. And this was not until the days of Pipin, by whose consent he was made a secular prince, and a great part of Italy given to him as Peter's patrimony. So that, as Boniface III. and his successors, by assuming the title of Universal Bishop, was the forerunner of Antichrist, as Gregory the Great prophesied he would be, who should be known in the world by that proud title: so likewise, we may conclude, that Antichrist was indeed come, when Paul I. became a temporal prince also. Phocas, therefore, did only proclaim the Pope to be the last head of Rome, in the apocalyptical sense; but it was Pipin that gave him the solemn investiture, and seated him on his throne—which Charlemaine did afterwards confirm to him.

Now, as near as I can trace the time of this donation of Pipin, it was in or about the year 758, about the time that Pope Paul I. began to build the church of St. Peter and St. Paul. Now, if we make this the era of the Papal kingdom, the 1260 years will not run out before the year 2018, according to the computation of Julian years: but reducing these to prophetical ones, the expiration of the Papal kingdom ends exactly in the year 2000, according to our vulgar reckoning. And if what I suggested above be true, that Antichrist shall not be finally destroyed until the

coming of Christ, then may this calculation be looked upon to be very considerable. For it has been a very ancient opinion, that the world would last only 6000 years; that, according to the old traditional prophecy of the house of Elias, the world should stand as many millenaries as it was made in days; and that therefore as there were 2000 years from the creation to Abraham, without a written directory of religion, and 2000 from thence to Christ under the old economy of the law, so there would be 2000 years more under the Messiah.—So that after the militant state of the Christian Church has run out in the year 2000, it is to enter upon that glorious sabbatical millenary, when the saints shall reign on the earth, in a peaceable manner, for 1000 years more. After the expiration of which, Satan shall be let loose to play a new game, and men shall begin to apostatize almost universally from the truth, gathering themselves together under the character of Gog and Magog, from the four corners or parts of the world, until they have reduced the church to a small compass. But when they have brought the saints to the last extremity, Christ himself will appear in his glory, and destroy his enemies with fire from heaven, Rev. xx. 9. Which denotes the great conflagration, 2 Pet. iii. 10, &c. Which is followed with the resurrection, and Christ's calling men before him into judgment. And, perhaps, the time of this judgment will take up the greatest part, or the whole of another millenary of years: that, as there were 4000 years from the creation to his first coming, there may be four from thence to

his triumphant entry into heaven with all his saints. For though the scriptures call this time a day, yet we know what Peter says, That a thousand years and a day are the same thing in divine reckoning.* But that all men that ever lived should be publicly judged in a day, or year, or century, so as to have all their life and actions tried and searched into, is to me, I confess, inconceivable; not, indeed, in relation to God, but in relation to men and angels, who must be convinced of the equity of the procedure and sentence of the Judge.

But to return; I cannot forbear to take notice of one thing here: That the year 758 was the year 666 from the persecution of Domitian, when John was in Patmos, and wrote this book, (as Tertullian, Irenæus, Origen, Eusebius, Jerome and all the ancients, excepting Epiphanius, tell us;) which, though some say, was A. C. 95, was most probably in or about the year 92, the persecution of Domitian having begun two years before. So that here we have another characteristical mark of the number of the Beast.

And now, I hope, I have said enough of the future part of time, as to the general idea which I think the Revelation gives of it. But I must proceed one step further with you, and consider under what revolution of time we are at present; that we may thence see what we are to expect, and how we are to act.

So that here I find myself insensibly taken off from any further direct prosecution of the question proposed by way of answer thereunto. And,

* 2 Pet. iii. 8.

Therefore, II. I proceed to improve what I have said as to this question, both theoretically and practically.

And, *first*, I shall advance something here, as a theoretical improvement of what I have said upon the former head. For, by this key, we may attain, in a great measure, to unlock the dark apocalyptical periods and times: those, I mean, that relate to the continuance of the Papal power, both as to his gradual growth and increase first, and his decay afterwards, until his last and final destruction. And, in relation to these, the far greatest part of the apocalypse must be understood.

Now, in order to this performance, I must premise this one thing, viz. That the Seven Seals, Trumpets, and Vials, (in which is contained the order and series of the whole apocalyptical prophecy, and to the explication and illustration of which all the other particular visions are subservient), that, I say, these are joined together by the link of the Seventh Seal and Seventh Trumpet; so as the Seventh Seal doth as it were produce or include the Seven Trumpets, and the Seventh Trumpet the Seven Vials in the same manner.

This I should reckon no difficult thing to demonstrate, but that it would be too long to insist upon it in this place. And seeing Mr. Durham has done it in a great measure already, I pass it now the more easily. Only let me desire you to consider, that it was not until after the opening of the Seventh Seal that John saw the angels with the Seven Trumpets, chap. viii.

1, 2; and that it was after the sounding of the Seventh Trumpet also, that he tells us, he saw ἄλλο σημεῖον μέγα καὶ θαυμασὸν, another sign great and wonderful, chap. xv. 1: which was the vision of the Vials. So that I wonder that Mr. Mede, Dr. More, and almost all others, have suffered themselves to be confounded in their interpretations, by reason of their not observing this, and consequently by jumbling some of the Trumpets with the Seals, and most of the Vials with the Trumpets.

Now, this being supposed, we will find the series of time run in the following order, according to this threefold septenary of periods, which do insensibly run out one into the other.

The first septenary of Seals relates to the Christian Church during the state of the Roman Empire. And these do accordingly run in this order:—

The *First Seal* exhibits the state of the Church under the conduct of a glorious rider on a white horse, having a bow in his hand, and a crown given unto him, who went out "conquering and to conquer," chap. vi. 2. Under which emblem Christ himself is represented, going forth upon his conquests over Jews and Gentiles. And as this relates to Christ's first victory over his enemies, after his commission to his disciples to preach the gospel to all nations, Matt. xxviii. 18, 19, 20, and the pouring down of his Spirit for this end on the day of Pentecost, Acts ii.—so the full completion of it is not until the end of time. For, after all other horsemen and enemies of the Church have done their utmost against Christ and his

people, we find this horseman leading them all in triumph as his captives, and proceeding in his conquests to make a full and final end of them. For which, see chap. xix. 11, 12, &c. So that this Seal begins with an. 33 or 34, and does not end until the end of time, as to its full completion. But if we reckon it only in relation to the beginning of the next Seal, (Christ's conquests being darkened, as to the outward view of men, by what follows,) we shall see that immediately.

The *Second Seal*, chap. vi. 3, 4, under the emblem of a Rider upon a red horse, who had a great sword given him in order to take peace from the earth, and to engage men in wars,) represents the state of the empire from the time that Nero made war on the Jews, an. 66, and so contains the civil wars of Galba, Otho, and Vitellius, when men did so remarkably kill one another, and the wars of Vespasian and Titus against the Jews, completed afterwards by the terrible destruction of that nation under Hadrian; together with his other wars, and the preceding persecutions of Domitian and Trajan, and the conquests of this last prince. So that as this begins with an. 66, it ends with Hadrian's wars, an. 134, or with his life, an. 138.

The *Third Seal*, chap. vi. 5, 6, begins, therefore, with an. 138; where, under the hieroglyphic of a Rider on a black horse, with a pair of balances in his hand, to weigh and measure all things exactly, is set forth the excellent reigns of the admirable Antonines, Pius, and Philosophus: and, therefore, this Seal runs out in the year 180.

The *Fourth Seal*, chap. vi. 7, 8, represents the

Roman horse turned pale, and the rider changed from a grave and awful judge to a murderer, so as to be called Death, by reason of his throwing so many into *hades*, or the future state, by immature deaths; where we have a very remarkable account of the state of the Roman Empire after the decease of the brave Antoninus Philosophus; under the barbarities of Commodus, the short-lived reigns of Pertinax and Didius Julianus, but especially under the severe and bloody Septimius Severus, in his wars against Perscennius Nigerius, Albinus, and others, and under his Son Caracalla; and afterwards under Macrinus, Heliogabulus, (the reign of the excellent Alexander Severus being but a short breathing to the Empire and the Christians,) Maximus and his son Pupienus, Balbinus and Gordianus, and Philippus and his son; with whose death I think this Seal runs out in the year 250. And with the death of these, Philippi, who favoured Christianity, the four evangelical living creatures (which our translation renders *Beasts* most unaccountably) cease to speak openly.

The *Fifth Seal*, therefore, discovers the state of the Christian Church to be exceedingly languishing and melancholy, as if the saints were all slain, praying and crying for vengeance against their persecutors, while they are represented as lying under the altar, chap. vi. 9, 10, 11. So that this period begins with Decius, the first universal persecutor of Christians, (for all the former persecutions under Nero, Domitian, Trajan, and the Antonines, were but provincial ones, and that of Maximus against the Minis-

ters only,) who began his reign and persecution together, in the year 250, and was seconded in it by Valerian, for the short reigns of Trebonianus Gallus and Æmilianus hardly deserve to be taken notice of in this case. Now, the souls of the martyrs are desired to rest patiently, until the confused reign of Galienus should run out, and the thirty tyrants that rose in his time should be cut off, together with the short-lived Claudius Gothicus; seeing, after that little interval, their brethren were also to suffer still further under Rome Pagan, viz. under Aurelian, and afterwards, (when the short reigns of Tacitus, Probus, Carus, and Carinus, should be over) under the cruel persecution raised against them by Diocle-sian and Maximianus elder and younger, together with Severus and Maximinus. So that this Seal ends with the conclusion of this last persecution begun by Dioclesian, and so expires A. C. 306.

The *Sixth Seal*, chap. vi. 12, 13, 14, 15, 16, 17, gives an account of God's gracious answer at length to the prayer of the slain witnesses, in the destruction of Rome Pagan, after their cup was made full by the last cruel persecution. And this is described as if heaven and earth were come to an end; for so the Prophets use to represent the ruin of kingdoms and monarchies, as we see among other places, in Jer. iv. 24; Isa. xiii. 10; and xxiv. 19—23; and Joel ii. 10. So that this Seal contains the great and terrible wars of Constantine the Great against all those last tyrants from the year 306 to the death of the last Pagan Emperor Licinius, an. 324.

The *Seventh Seal*, therefore, chap. viii. 1. re-

presents the short breathing of the Church, and peace of the Christians under Constantine, from the year 313, when he first published an edict in their favour; and, particularly from the death of Licinius, an. 324, to his own decease in the year 337, immediately upon which the scene alters; and then begins

The *Second Septenary of Trumpets*, giving us an account of the state of the Church in relation to the gradual growth and increase of her Antichristian enemies, though in a way also of judgment upon them; which I represent to you in the following series and order:—

The *First Trumpet*, chap. viii. 7, began a little after Constantine's death in the wars between his eldest and youngest son, or at the death of the first in battle, and of the last by the usurpation of Magnetius which was a kind of mixt storm of hail, fire, and blood. The continuance of it was in the persecutions against the orthodox by Constantius and Valens, with the intervention of that against all Christians by Julian the Apostate. And the conclusion of it seems to be the usurpation of Maximus upon the death of Gratianus, and afterwards the death of Valentinian II. and finally, the wars and death of Theodosius. So that it began with the year 339, and ended an. 395.

The *Second Trumpet*, chap. viii. 8, 9. represents a great kingdom under the emblem of a mountain, (see Jer. li. 25,) burning with fire, (*i.e.* in a cruel and fierce manner,) and thrown into the midst of the body politic, or empire of Rome, represented by the sea; by which the third part

of it became blood. By which we are unquestionably to understand the irruption of the barbarous nations by the Vandals and Goths into the Roman dominions. This began about the death of Theodosius, and made a formidable progress, an. 405, in the days of Arcadius and Honorius by Radagisus, and afterwards Alaricus, who took Rome, an. 410. And it was continued during the inroads of Athaulphus the Goth, who pillaged the great city, an. 414, and of Gensericus the Vandal, and of Attila the Hun into Italy, and other Roman provinces, which they and others about that time wasted miserably in the year 455, and afterwards to the year 476.

The *Third Trumpet*, chap. viii. 10, 11, doth plainly represent the destruction of the Western Empire, by a star falling from the heaven of its glory as a burning lamp: For, after it had struggled with its fatal destiny under the obscure Cæsars, Avitus, Majoranus, Severus, &c. it did at length expire with Augustulus, an. 475, or 476. This star was called Wormwood, because of the bitter troubles this brought upon the empire. For the Ostro-Goths planted themselves in Italy, and reigned as arbitrarily as the Emperors had ever done. So that this period began with the kingdom of the Ostro-Goths, an. 476, and ended with it, an. 553.

The *Fourth Trumpet*, chap. viii. 12, brings yet further desolations on Rome, by darkening its splendour and glory, represented by the eclipsing of the sun for a third part of it, and the moon and stars also in a like manner. By which we are to understand, no doubt, the decay of the Impe-

rial power and authority in the west, by the Lombards and the Exarchat afterwards. So that this Trumpet lasted from the year 568 to the year 758, when Pipin made the Pope in a manner king of Rome, (who, in requital of his kindness, gave his son, Charlemaine, the empty title of Emperor of Rome, making thus the succeeding Western Empire an image of the ancient one, Revelation xiii. 14, 15); by which both the power of the Lombards, of the Exarchat, and the Emperors did as it were terminate in him. And as the Exarchat ended an. 725, so the Lombards were totally expelled Italy a little after, viz. in the year 773.

Now follows a *threefold Woe*, which makes up the subject of the three following Trumpets; which are, therefore, called the *Woe-Trumpets;* because of the remarkableness of these judgments above the former.—Therefore,

The *Fifth Trumpet*, chap. ix. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, brings forth the *First Woe.* The description of which is long, and the figures many: so that I cannot be supposed to say much on so large a head here. Let a short account satisfy you. In the first place, therefore, we are to understand, that no other than the Bishop of Rome can be meant by the star that fell from heaven. For this is the symbol of the Gospel-ministry, chap. i. 20, and agrees not therefore with Mahomet. Neither can the place this star fell from, viz. heaven, which denotes the glorious and holy state of the Church, agree to any other than one that apostatizeth from the service of Christ to the service of the world

and Satan.* So that as ancient Babylon is said to fall from the heaven of temporal glory, as Lucifer, or the morning star of the nations, so is the Bishop of Rome said to fall from the spiritual heaven of his primitive glory and purity; being degenerated from the first angel of light in the church, to be the first angel of darkness; and becoming thus the prince of incarnate devils, the key of the bottomless pit, which he and his followers boast of as the keys of St. Peter, being put into his hands by the old serpent for carrying on the black designs of hell. 2*d*, The dark pitchy smoke that came out of the pit, upon his opening it, was certainly designed to signify the ignorance that did then prevail in the world, and the gross and horrid errors that were spread abroad and vended for divine truths by the sottish monks that then swarmed abroad under various names and leaders, and particularly the idolatry that then began to prevail universally in the world. For about that time, though several of the Greek Emperors did stiffly oppose image-worship, yet the Popes did at length prevail, though multitudes on both sides lost their lives in this quarrel. 3*d*, The locusts that came out of this smoke were the Saracens that followed Mahomet, who compiled the model of his religion, by the help of Jews and Christian heretics, especially of Sergius, a Nestorian monk, whom the Arabian and Turkish writers call Bahira.† These Arabian locusts, (whose hegyra or era is

* Isaiah xiv. 12.

† See Dr. Prideaux's Life of Mahomet, pp. 45, 46, 47, 48.

dated from Mahomet's flight from Mecca, A.D. 622, a little after the Pope got the title of Universal Bishop, A.D 606,) did in a little time so increase, that they conquered or overran a great many countries in a very little time. For they overflowed Persia, Syria, Egypt, Palestine, and other places, about the year 729. They extended their arms into India, A.D. 643, and into Spain, A.D. 711, and ravaged several parts of France from A.D. 721 to the year 726, till they were routed at length with a great slaughter, by Charles Martel, about the year 728. However, they continued after that to be a scourge to the Christians, especially under the reign of the Great Almanzor, until about the year 772, when* the Turks began to grow famous. So that the five months, or 150 years, wherein they tormented the Christians, (though they had no power to destroy their empire,) was from 622 to 772. But we must not imagine that these five months of years are the period of this Trumpet. For this must be reckoned from 758 to A.D. 1067, or thereabouts, when Tangrolipix the Turk put an end to the Saracen empire by conquering the Caliph of Persia. Now, therefore, in the *fourth* place, (to pass by the other things observable in this Saracen Woe-Trumpet,) let it be considered, that as the apostate Bishop of Rome is called the angel or messenger of the bottomless pit, so Mahomet, the king and prophet of these Saracen locusts, is called Abaddon or Apollyon, v. 11, *i. e. destroyer*, as

* See the Authors of the Turkish History, put out by Conradus Claserus.

carrying on his religion by sword and violence; from whence his locust followers are said, v. 10, to have stings like scorpions, by which they poisoned the souls of men, if they did at all spare their bodies; for they were in other respects swift and strong as horses, and had faces like men, in reasoning as well as fighting for their superstition, adorned with hair like women; appearing soft and insinuating at the first view, though armed with lions' teeth, as being fierce and cruel. By reason of which qualifications, they got many victories, and are therefore represented as crowned with crowns of gold, v. 7, 8, 9. But upon the whole matter, this Trumpet, as it supposes the rise of the Saracen empire, from the era of the Hegyra 622; and the begun rise of the Pope from the year 606 to 608. So after five months or 150 years, *i. e.* to the year 772, the Saracen preparations continued, and the Papal from 606 or 608 to 756 or 758. So that the duration of this begins with A.D. 758, and expires, in relation to that part of it that concerns the Saracens, about the year 1060. But in as far as it relates to the Popish Antichristian party, it is continued down through the next Trumpet and the last both. But seeing the Saracens are brought in here as a scourge to the worshippers of the Beast, the Turks succeeding them in this work, therefore the Trumpet is denominated from this visible scene of affairs, and we must accordingly suppose that it ends with them.

The *Sixth Trumpet*, therefore, which is called the *Second Woe*, brings in the Turks upon the

stage of the Roman empire; who are represented as *four angels or messengers of judgment*, chap. xiii. 13, 14, 15, &c., which were bound on the other side of the river Euphrates for a time; but are now let loose to pass that river, and make their inroads into the Roman Empire, and to erect themselves into a monarchy upon the ruins of it. Now, they are called four angels, because they were then divided into four sultanies or principalities, as their ambassadors told the Emperor Justin in the year 570, as is related by one of the Byzantine historians, and taken notice of by all* writers on this head. For at their remarkable passing the river Euphrates, they were under the command of Solyman Shahum and his three sons; and when he was drowned in the passage, they brought themselves under four other captains, viz. Otrogules and his three sons; of whom one was the famous Ottoman, who a little after laid the foundations of that great empire, over which his family keeps the sceptre to this day. They are described as horsemen, for so they generally were, fighting on horseback for the most part, of which the horse tail is still a monument, being used as their chief ensign of honour and command. Their number was prodigious, and might be at that time perhaps exactly two hundred thousand thousand, as it seems to be here asserted; for they seldom sent out an army of fewer than a thousand thousand fighting men at once. Their polished breast-plates represented

* See Pocock's Supplem. *ad. Abul-phar*, p. 106, 108, and Leunclay, His. p. 86.

fire, when shone upon by the sun; and their horses are said to be like lions for fierceness. And seeing fire-arms began then to be used in war, (of which they had great store, together with cannon of prodigious bigness, which did facilitate their taking of cities, and particularly Constantinople,) their shooting those on horseback is represented as if the fire and smoke and brimstone had come out of their horses' mouths, their pieces being discharged over their heads. With these they killed the bodies of men, and with their tails, which had heads also, they killed the souls of those poor creatures that were stung with their poisonous doctrines; insomuch, that the third part of men, *i. e.* the third part of the ancient Roman empire, (viz. that part which fell to Constantinus, when Constantine divided the whole among his three sons,) was destroyed and conquered by them. Now, if we enquire into the time of this Trumpet, we have an exact calculation given of it. For they are said to be *prepared for an hour, and a day, and a month, and a year;* an hour being ever used indefinitely in this book for a season or period of time, we are accordingly to take it here. But days, months, and years being used definitely always, we must likewise interpret them so here also. So that the sense of the place is, that the Turks were loosed from Euphrates, as being prepared instruments in the hand of God for the ruin of the Grecian empire for a certain hour or season; even for a day, and a month, and a year. For in that period of time they destroyed the eastern empire. For a prophetical year

being 360, and a month 30; these with the addition of one more, make up the period of 391 years. Now, we took notice before, that in or about the year 1067, *i. e.* 1062 of prophetical reckoning, Tangrolipix erected the Turkish empire upon the ruins of that of the Saracens. From thence, therefore, if we compute the 391 years, we are laid down to the year 1458, according to our ordinary computation; but according to prophetical reckoning, to the remarkable year 1453, when Mahomet the Great took Constantinople, and so erected his own empire upon the ruins of the Grecian. For as it is very remarkable that John does not make the period of 391 years to be the whole duration of the Turkish empire, but only its preparation for after-action, from its first rise to its highest exaltation; so we see how exactly this is fulfilled in the event—which, therefore, I hope is no unedifying speculation.

Now, seeing there is a remarkable stop, and void as it is, between the end of the Sixth Trumpet and beginning of the Seventh, which is filled up with the account of *the slaying of the witnesses* in chap. xi., I do humbly conceive, that whatever particular slaughters of the saints were before or may be afterwards, the great slaughter must have been during that interval of time; for this could not be during the height of the two former woes upon Antichrist and his followers. And much less can it be supposed to be after the sound of the Seventh Trumpet; and while God's last plagues upon the Beast are pouring out. I do therefore reckon, that the wit-

nesses who prophesied in sackcloth from the beginning of Papal superstitions, were the honest Piemontois, Albigenses, and Waldenses; who were slain at length, after they had stood the shock of all former attacks, particularly that of Simon Montfort with his 500,000 Croisades, whom Innocent III. diverted from the Saracen war, in order to extirpate that good people, about the year 1200. Now, the slaying of these witnesses began in the year 1416, when John Huss, and afterwards Jerome of Prague were burnt, but came not to its height until the Bohemian Calixtines complied with the Council of Basil, A. D. 1434, after which the faithful Taborites were totally ruined, as well as their brethren in Piedmont, France, &c. which happened about the year 1492. For they being destroyed, the Calixtines were no better than the dead carcases (as they are called, ver. 8.) or corps of the former living witnesses, over which the Popish party did triumph; for they looked upon them as standing trophies of their victory, and therefore did not think fit to kill them further, or bury them out of their sight. For it is said, vers. 7, 8, "that after they had finished their testimony, the Beast did make war upon them," *και αποκτενει αυτες και τα πτωματα αυτων*, &c. "he killed them, and their corps also," (for the additional words in our version, *shall lie*, are not in the original, and do but mar the sense,) or their bodies, (for some readings have it *σωματα*,) in the street of the great city, *i. e.* in Bohemia, one street of the Papal dominions, or the great city Rome, in a large sense. For I find, that towards the end of the fifteenth century

the witnesses were in a manner wholly extinct. For* Comenius tells us, that about the year 1467, the Waldenses in Austria and Moravia had complied so far as to dissemble their religion, and turn to Popery in profession and outward compliance.† The Taborites in the meantime, upon their refusing to do so, were so destroyed, that it was much that seventy of them could get together, to consult about continuing their church, and about finding out some qualified person to be their minister, for they had none left, A. D. 1467. And so low was the church of Christ then, that when the hidden remains of the Taborites, (who were called *Speculani*, from their lurking in dens and caves,) sent out four men (as the same author relates in another book,)‡ to travel, one through Greece and the East, another to Russia and the North, a third to Thrace, Bulgaria, and the neighbouring places, and a fourth to Asia, Palestine, and Egypt; they did all, indeed, safely return to their brethren, but with this sorrowful news, that they found no church of Christ that was pure, or free from the grossest errors, superstition, and idolatry. This was in the year 1497. And when they sent two of their number two years afterwards, viz. Luke Prage and Thomas German, to go into Italy, France, and other places, to see if there were any of the old Waldenses left alive, they re-

* Hist. Pers. Eccl. Bohem. chap. 20. sect. 4, 5, p. 70, 71.

† Ibid. chap. 20. sect. 3.

‡ Comenius, in his short History of the Bohemian Church. prefixed to his exhortation to the Church of England, sect. 66. p. 40.

turned with the same melancholy news as the former had done, that they could neither find nor hear of any remaining; only they were informed of the martyrdom of Savanarolla, (who suffered in the year 1498,) and they were told of some few remains of the Piemontois that were scattered and hid among the Alps, but nobody knew where. Now, a few years after this, even the few remains of the Taborites were found out and persecuted, hardly any escaping; so that, A.C. 1510, six suffered together publicly, and the year following, that famous martyr Andreas Paliwka, who, I think, was the last of that period. From whose death, in the end of the year 1511, or beginning of 1512, to the dawning of the Reformation by the first preaching of Carolastadius and Zuinglius, (who appeared at least a year before Luther, as* Hottinger and others tell us,) there was only about three years and a half, which answers as near as can be to the three days and a half of the unburied state of the witnesses. So that the Spirit's entering into the witnesses, ver. 11, began with the year 1516, if not the year before, though this appeared most remarkably when Luther opposed the Pope publicly, A.D. 1517. They were not only enlivened, but (to explain the words of John, ver. 11, a little further,) they rose up upon their feet, A.D 1529, when so many princes and free cities in Germany protested against the edict of Worms and Spire, and so got the name of Protestants. They heard a

* Hist. Reform. vol. i.

voice from heaven, saying, ver. 12, Ascend hither, *i.e.* to power and peace; when Maurice of Saxony beat the Emperor Charles, A. D. 1552. And, accordingly, they did after that ascend to the heaven of honour, rest, and security, as if they had been wafted up by a cloud, and that in the sight even of their enemies: when the Protestant religion was established, and legally settled and allowed of, in the year 1555, which was continued and confirmed by Maximilian and Rulolph afterwards. In whose days the church began to be settled in several other countries, viz. in England, Scotland, Denmark, Sweden, Switzerland, and the Low Countries. Now, it is observable, that in this period of time, when the witnesses finished their testimony, or were about to do so, the Turks took Constantinople, A.D. 1553, which I take to be designed by the earthquake that destroyed the tenth part of the Roman dominions, ver. 13; for the Grecian Empire was reduced before that from being the third part of that empire, to be the tenth part only. So that Mahomet's prevailing over the Greek church, and the Pope's conquests over the Western Christians, was much about a time, and therefore said to be in the same hour or period of time, *i. e.* before the Sixth Trumpet ended, and before the Seventh began; for the Sixth Trumpet is the hour of the Turkish Woe. And, indeed, their triumph was much of the same kind also. For, as the Papists triumphed only over the dead bodies of the witnesses, *i.e.* over the Calixtines, who were no longer living witnesses, the Taborites being all

gone, and having overcome their enemies by their blood and the word of their testimony; so the Turkish triumph was only over seven thousand names of men, *i. e.* over the remaining Eastern Christians, who were so degenerated in all respects, that they were only names or shadows of true Christians. Only whereas the Grecians did yet own themselves to be the same in profession with their ancestors, and so were the same with them as to name, the Calixtines were even debarred that privilege.

These things being therefore considered, which I could easily enlarge upon, were I not confined at this time; I think it is abundantly plain that the great slaughter of the witnesses must have been precisely at the time I have mentioned. For it could not be till Antichrist was at his highest pitch of power and grandeur, which was not before this time. And it was not possible that it should be after the Seventh Trumpet sounded, and the Vials began to be poured out; seeing the witnesses were not only risen then, but were the instruments of this last and greatest Woe to the worshippers of the Beast. And, therefore, we find, chap. xi. 14, 15, &c. that as soon as the witnesses arose, the Second Woe ended, and the third commenced in the begun exaltation of the saints and servants of God. And it is to me altogether inconceivable, that the witnesses should be risen, and the Antichristian interest decline, and yet that the witnesses should be entirely cut off during such a period. So that I am almost bold on this head, (though I am resolved to propose my apocalyptical thoughts

only by way of probable conjecture,) to affirm that it is impossible, morally speaking, that the witnesses can ever be so entirely slain as they have been before, whatever particular and provincial persecutions they may be under for a time, and whatever formidable appearances there may be against the Protestant interest everywhere. Against this assertion I can foresee no objection of moment, excepting one, and this is, that seeing the witnesses are said to prophecy all the 1260 days of the Beast's reign in sackcloth, and to be slain only when they have finished their testimony, vers. 3, 7, it seems, therefore, very strange to say, that they shall be slain during the time of their 1290 days' or years' prophecy, and so long before the end of them. To which I answer, that in the third verse there are two things spoken of, with respect to the opposers of Antichrist. The *first* is, that they are called *witnesses* or *martyrs* against the abominations of that enemy; and the *second* is, that they are said to *preach* or *prophecy* against that interest. Now it is only in the second sense that they are spoken of in relation to the whole 1260 days. So that though the προφητεια, or *witness-bearing* of the saints continue, in a large and general sense, for 1260 years, and that for the most part in sackcloth, because of the constant troubles they meet with from that restless enemy; yet their μαρτυρια, or *witness-bearing by martyrdom* or *sufferings*, in a strict and proper sense, relates only to the time of their low and obscure state during the rage of the Papists, before the sounding of the

Seventh Trumpet. Now, it is not said, though perhaps this was never taken notice of before, that the witnesses were killed after their whole prophecy or preaching was over, or after the 1260 days were run out, but only, that after their μαρτυρια, or testimony for Christ by suffering was over, that then, I say, they were universally slain and cut off, ver. 7. Now, though there have been many persecutions since the Reformation, and the sounding of the Seventh Trumpet, yet they were never universal ones; besides, that the difference is great between the witnesses before and since that time in this respect: for, since Luther's appearing, our religion has been established publicly in several nations, and authorized by law in opposition to Popery, which it never was before. But to proceed.

The *Seventh Trumpet*, sounds, chap. xi. 14, &c. immediately upon the end of the Sixth, *i. e.* upon the rising of the witnesses. Now, as the 13th and 14th chapters are but further representations of the state of affairs under the Six Trumpets preceding, relating to the condition both of the Church and Antichristian party: so the 15th and 16th chapters are preliminary to the period of the Seven Vials being poured out upon the Papacy and its dominions: of which visons I have a great many things to say but I must curb myself now, lest I prove too tedious. I shall, therefore, only put you in mind of what I hinted before, that the Seventh Trumpet comprehends the Seven Vials; for these are but the parts of it, which gradually destroy the Papal interest, which had increased

under the former Trumpets. As, therefore, this period brings in reformation, and, by various steps, makes the "kingdoms of this world," which before were under Antichrist, to change so far and so wonderfully, as to "become the kingdoms of God and Christ," chap. xi. 15, &c.; so, after a general but glorious account of the state of the Church from the Reformation, chap. xiv. and a general account of the Vials to be poured out on the Popish party during the same period, chap. xv. we have a distinct account of the pouring out of these Seven Vials, chap. xvi. in obedience to the great "voice out of the temple," ver. 1. which is but a repetition of the sounding of the Seventh Trumpet, chap. xi. 14, under a new representation of it.

The *third and last Septenary*, therefore, is that of the Vials, or last plagues and judgments upon Rome Papal; which, as far as I can, I shall explain by a distinct account of such of them as I reckon to be fulfilled, and by some few conjectures upon the remaining ones.

But, before I proceed to the particular consideration of these, there are two things which I would premise. The *first* is, that as the Trumpets did raise Antichrist up, and the Vials must pull him down, so there is a wonderful relation that the last bear to the former, especially the four first ones. For the first Trumpet and first Vial bring judgments on the earth, the second Trumpet and Vial on the sea, the third Trumpet and Vial on the rivers, and the fourth Trumpet and Vial on the sun. The *second* is this, that seeing the Vials do suppose a struggle and war

between the Popish and Reformed parties, every Vial is to be looked upon as the event and conclusion of some new periodical attack of that first party upon this other, the issue of which proves at length favourable to the latter against the former; which, seeing it is the most noble and remarkable part of the period that the Vial relates to, is therefore that which denominates the period itself, even as the conquest of Pompey by Cæsar, and of Antony by Augustus, suppose their wars before, and give the denomination to their governments. These things being premised, I now proceed.

The *First Vial*, which fell upon the earth, to the tormenting of the subjects of the Beast, chap. xvi. 2, doth denote God's judgments upon the foundation of the Papal power; the earth being that on which we walk and build our houses, and out of whose womb we are maintained: so that by this I understand the Popish clergy, and the Papal dominions and revenues, as they are upheld by them. This, therefore, began with the Reformation, and continued until the time that the Popish factors and trumpery were thrown out of as many countries of Europe as embraced the Reformation. And we may easily conceive what a mortification this was to that party, when the pretended sanctity of their priests, monks, and nuns, was found to be mere cheat, and their miracles nothing else but lies or legerdemain; and when their tales of purgatory were exposed to public contempt, and their pardons and indulgences would sell no longer: and consequently when the Pope, and

his red-hatted and mitred officers saw themselves driven out of so great a part of their dominions, their seminaries for breeding their motley soldiers of all denominations and orders pulled down, and so much of their yearly revenues lost: whence they are said to fall under a noisome and grievous ελκος, *ulcer* or *sore*, being this way pained and vexed inwardly, and rendered contemptible to the whole world, that looked upon them as no better than vermin and the plagues of mankind. So that this Vial began with the rise of Zuinglius and Luther, and the other Reformers, in the year 1516 and 1517, and continued to the year 1566, *i. e.* about forty years: for, against that time, all the Reformed Churches were settled, and had published their Creeds and Confessions against Rome, in opposition to the determinations of the Popish Council of Trent, published A. D. 1563, and the Creed of Pope Pius IV. which added Twelve Antichristian articles to the twelve primitive Christian ones, which was put out A. D. 1564.

The *Second Vial*, ver. 3. must, therefore, begin where the other ended, as to the period of time that commences from thence. Now, I find, that in the year 1666, the wars between the king of Spain and the States of the Netherlands began, when the latter got the nickname of *Geuse*. And though the Spaniards were often victorious at first, yet they were at length forced to declare them free states. It was then that the *sea became blood* to the Romanists, their votaries being miserably defeated in their expectations. For, after their cruelties under the Duke of Alva in

the Low Countries, and their massacres of the Protestants in France and other places, the scene was changed very quickly; so that A.D. 1588, the Spaniards lost their vast Armada, and did ever after decline in their power. And the Duke of Guise the inveterate enemy of the Protestants, was killed in the same year. And, A.D. 1598, died Philip II. of Spain, being eaten up of lice; the edict of Nantz being given out the same year, in France, in favour of the Protestants. So that as the Reformed interest was in peace everywhere, and triumphed in Holland and England; the Popish party on the other hand, saw Spain, the late terror of the Protestants, brought to a languishing condition, and all their allies weary of wars and persecutions. And, as in the year 1609, the truce was made between the Spaniards and the Dutch, so the war, though renewed and carried on afterwards, became languid and faint, so as hardly to be felt or minded by either party, especially the Dutch, who were for the most part victorious and successful. So that, as the period of this Vial began A.D. 1566, so we may reckon it continued about fifty years viz. to the year 1617, seeing we shall find that the third Vial did begin then. For,

The *Third Vial*, vers. 4, 5, 6, 7, was poured out upon the "Rivers and fountains of waters," or those territories of the Papacy which were as necessary to it as rivers and fountains are to a country, being as it were, the former Vial continued as to the kind of the plague. For, as the former destroyed the "living creatures," or living souls that were in or upon the sea,

viz. the Spaniards, the great mariners of the world at that time, as to their marine power, who, after the year 1581, lost their former sovereignty of the seas, to the English and Dutch; so this latter plague makes it difficult for the Popish party to subsist and keep their ground, even in the inland country, and several dominions of Germany, and the neighbouring places. For, in the year 1617, Ferdinand being forced upon the Bohemians by the Emperor Matthias, and crowned king, the foundation of new quarrels was laid this way. For, a little while after, another most bloody religious war ensued, which shook all the empire and frightened Europe. And, though the Protestants lost Bohemia, the Palatinate in part, and were driven out of Moravia, Austria, and Silesia at this time, and were not only persecuted in many places but like to be extirpated and rooted out universally, yet the tide turned all on a sudden. For after the Emperor had ruled Germany with a veteran army for a considerable time, Gustavus Adolphus enters Germany, in the year 1630, and conquers everywhere. And though he was killed about two years after, yet his army continued victorious, until at length all things were accommodated at the peace of Munster, A.D. 1648, with which, therefore, the period of the Third Vial must be supposed to end, which consists of thirty-one years. Now, as this began with persecutions against and cruelties upon the Protestants, so at length the angel of the waters is heard to give thanks, for making the Papists drink of their own blood at last: which song of

praise another angel falls in with, and says Amen too: all which seems to denote the joy both of the Protestant state and church upon the success of the Swedish arms against the emperor.

The *Fourth Vial* comes now to be considered. And as this is poured out upon the Sun of the Papal kingdom, ver. 8, so the effect of it is men's being scorched or burned with fire, which yet does not make them turn to God, but blaspheme his name the more, as we may see, ver. 9. Now as this Vial must begin where the other ends, namely, at or a little after the year 1648, so I cannot see but it must denote the wars that followed the peace of Munster, with other incidental occurrences. Now, we find that the French hostilities and wars in Flanders began about this time. And though this fire seemed to be quenched by the Pyrenean peace, about ten years after that of Munster, yet this proved rather fuel to the flame, which broke out with more violence than before, by the seizure of Lorrain, the new conquests of the French in Burgundy and Flanders, and the wars upon Germany, and invasion on the Low Countries. To which we add, the French king's quarrels with several Popes about the restitution of Castro, the rights of the Duke of Modena, the affairs of Corsi, and about the regale and the franchises. Now, seeing the bombarding of towns and cities was chiefly made use of in these latter wars, we may see how properly the scorching or burning of men from above, as if the sun had sent down fire and heat from his own body, is made use of to characterize the time of this Vial. But

the chief thing to be taken notice of here is, that the sun and other luminaries of heaven are the emblem of princes and kingdoms, as we took notice before. Therefore, the pouring out of this Vial on the sun must denote the humiliation of some eminent potentates of the Romish interest, whose influence and countenance cherish and support the Papal cause. And these, therefore, must be principally understood of the houses of Austria and Bourbon, though not exclusively of other Popish princes. Now, it is not unusual with God to make his enemies crush and weaken one another. And thus I suppose this Vial is to be understood, when it is said, that upon the pouring of it out on the sun, power was given to him, *i. e.* the sun, (as most understand the words from the connexion,) to scorch men with fire. And this is plain in what of the Vial is fulfilled, and will be perhaps more so afterwards. As, therefore, France was made use of, in the instances given, to vex and scorch the Austrian family, in both branches; so afterwards was he himself tormented when he saw himself forced to leave Holland, which he was so near surprising, an. 1672, and especially when he was forced to resign all his conquests in Flanders, by the late peace of Ryswick. It is true he seems now to have got more glory than ever, by the accession of his grandson to the Spanish monarchy: but then this is by an eclipse upon the Austrian family, which is expired in the first branch of it. And who knows but this advancement may lay the foundation of the ruin or decay of the French

power, by exhausting that kingdom both as to men and money, in defence of a weak monarchy? In the meantime, we see this Vial has already taken place, in darkening the glory of King James (whom the Papists expected new conquests from) by the hand of King William; by whom also God put a stop to the career of the French monarch, in his conquests in Flanders, and on the Rhine. And we see it further poured out in the eclipse of the Austrian family, by the loss of Spain, and its dependant principalities, as also in defeating the wicked designs of the three confederate monarchs of Poland, Denmark, and Russia.

And now, seeing I have marked out the time we are in at present, it is time also to put a stop to our apocalyptical thoughts; seeing no man can pretend, upon any just grounds, to calculate future times. However, seeing I have come so far, I shall adventure to present you further with some conjectural thoughts on this head; for I am far from the presumption of some men to give them any higher character.

Now, my conjectures shall relate to two things, viz. to the remaining part of this Vial, and to the other Vials that follow this.

And, 1*st*, As to the remaining part of this Vial, I do humbly suppose that it will come to its highest pitch about an. 1717, and that it will run out about the year 1794. The reasons for the first conjecture are two:—The first is, because I find that the Papal kingdom got a considerable accession to its power, upon the Roman western empire's being destroyed, an. 475,

to which the Heruli succeeded the year following, and the Ostro-Goths afterward. Now, if from this remarkable year we begin the calculation of the 1260 years, they lead us down to A. C. 1735, which, in prophetical account, is this very year 1717. The second is, because (as I have many years ago observed) this year leads us down to a new centenary revolution: For is it not observable that John Huss and Jerome of Prague (to run this up no further) were burned in 1497? After which the true religion in Bohemia, and other places, was more and more obscured and suppressed, until that famous year 1517, when Luther arose, and gave the Reformation a new resurrection: according to that remarkable prediction of Jerome of Prague, *Centum annis revolutis Deo respondebitis et mihi;* which the Bohemians afterwards stamped upon their coin as their motto. From which year the Reformed interest did still increase, (whatever particular stops and troubles it met with) till the year 1617; about which time the German and Bohemian wars began to break out. And it is but too obvious what an ebb hath followed from that time to this, notwithstanding the pouring out of the second, third, and fourth Vials. So that there is ground to hope, that about the beginning of another such century, things may again alter for the better: for I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen; and perhaps the French monarchy may begin to be considerably humbled about that time: that whereas the present French king takes the sun

for his emblem, and this for his motto, *Nec pluribus impar*, he may at length, or rather his successors, and the monarchy itself, (at least before the year 1794,) be forced to acknowledge, that (in respect to neighbouring potentates,) he is even *singulis impar*.

But as to the expiration of this Vial, I do fear it will not be until the year 1794. The reason of which conjecture is this; that I find the Pope got a new foundation of exaltation, when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management, being willing to eclipse his own authority, to advance that of this haughty prelate. Now, this being in the year 552; this, by the addition of the 1260 years, reaches down to the year 1811; which, according to prophetical account, is the year 1794.* And then I do suppose the Fourth Vial will end, and the Fifth commence, by a new mortification of the Papacy, after this Vial has lasted 148 years; which indeed is long, in comparison with the

* NOTE BY THE PUBLISHERS.

In calculating the difference betwixt the prophetic and sydereal year (see p. 37,) our Author reckons the latter, according to the gross computation, to be only 365 days, not regarding, as he says, "the smaller measures of time." But the fact is, that a complete annual revolution of the sun exceeds that calculation by several hours and minutes; a sydereal year being 365 days, 6 hours, and about 10 minutes. In 1278 years, therefore, there will be a difference of about 328½ days, or nearly one whole year; so that the great event predicted by our Author will fall out one year sooner than by his calculation, viz. in the year 1793, which brings it still nearer to the present time.

former Vials; but if it be considered in relation to the Fourth, Fifth, and Sixth Trumpets, it is but short, seeing the Fourth lasted 190 years, the Fifth 302, and the Sixth 393.

And now, my friends, I may be well excused, if I venture no further, in giving you any more conjectural thoughts upon this present period of time. But seeing I pretend to give my speculations, of what is future, no higher character than guesses, I shall still venture to add something to what I have already said. Therefore be pleased, 1. To call to mind what I premised to the consideration of the Seven Vials, as the second preliminary, viz. that seeing the Vials, do (all of them) suppose a struggle or war between the Popish and Reformed parties; every Vial is to be looked upon as the event and conclusion of some new periodical attack of that first party upon this other; the issue of which proves at length favourable to the latter against the former. For if this be duly considered, it will let us see, that great declining of the Protestant interest for some time, and great and formidable advances and new degrees of increase in the Romish party, are very consistent with the state of both these opposite interests under the Vials. For, as Rome Pagan was gradually ruined under the Seals, under many of which it seemed to increase to outward observation, and to become more rampant than before, when yet it was indeed declining; so must we suppose it will be with Rome Papal. For monarchies as they rise gradually and insensibly, so do they wear out so likewise. And,

therfore we must not entertain such chimerical notions of the fall of the Papacy, as if it were to be accomplished speedily or miraculously, as many have done. For as it rose insensibly and step by step; so it must fall in like manner. But to illustrate this further, as to what of the Vials is yet unfulfilled, by what is past, let us look back on the two preceding Vials. The Second Vial, therefore, began with a formidable attack upon the Protestants, by the growth of the Austrian family, from the year 1566 to the year 1588; during all which time the Vial seemed rather to be poured out on the Protestants than Papists. But as there must be a war to denote a victory, so it was in this case. So that the Vial was seen at last in its effects upon the Austrian party, from an. 1588 to 1598, and afterwards to 1617. For it is with the Church, as it is with particular Christians, who are often sorely buffeted by Satan, and sometimes brought even to extremities by temptations; but do ever carry the victory at last. Who would have believed that the Christian Church was about to triumph over the Roman Pagan empire, when the dreadful persecution under Dioclesian and his collegiate emperors was at its highest pitch? But the darkest time of the night ushers in the dawning of the Church's day, in the usual way of God's providence over the same. And this is very conspicuously to be observed in the period of the third Vial. Who would have thought that the loss of Bohemia, and the Emperor Ferdinand's ruling all Germany with a

formidable army, were like to issue in the victories of the Swedish arms, and the future security of the Protestant interest through the empire and elsewhere? So that we must not wonder, if for sixteen years the house of Bourbon be raised up to be a further terror and scourge to the world, and to Protestant nations particularly. And, as a confirmation of this conjecture, let it be considered, in the second place, (besides what I hinted before on this head,) that it is something very extraordinary, and peculiar in some sense to this Vial, that the sun, upon which it is poured out, should yet be made the executor of the judgment of it on others, at the same time that he is tormented with it himself. So that whosoever is denoted by the sun here (as I suppose the house of Bourbon principally is,) is made use of, as the devil is, both to torment others, and to be tormented himself in so doing. And if the King of France therefore be denoted by this principally, I fear he is yet to be made use of, in the hand of God, as Nebuchadnezzar was of old against the Jews, viz. as a further severe scourge to the Protestant churches everywhere. And, besides this characteristical mark, which seems to forebode his further exaltation and our humiliation; there is yet a third thing, that I cannot but think upon with dread and trembling of heart, viz. that it is further said, that while this sun of the Popish world is running his fatal and dreadful career, and scorching men with fire, they are so far from being bettered by these judgments, that they go on more

and more to blaspheme the name of God, who has power over these plagues. And while this continues to be the state of the Protestant world, and while Atheism, Deism, Socinianism, irreligion, profaneness, scepticism, formality, hatred of godliness, and a bitter persecuting spirit, continue and increase among us; what can we expect but new and desolating judgments? For, while we continue to walk thus contrary to God, we cannot but expect that he should walk contrary to us also. It is in vain for us to boast of our privileges, or plead exemption from judgments on this account. For where there is no national reformation and repentance, national sins are like to pull down miseries upon us, so much the sooner and more certainly, that we have been so singularly and peculiarly privileged. For we may in this case expect that God will say to us, as to the Israelites of old, "You have I specially known and chosen above all the families or nations of the earth, therefore will I punish you more certainly, and more severely than any other kingdom or nation," Amos iii. 2. And therefore if we go on in sin, as we have hitherto done, let us take heed to ourselves, lest vengeance be near. I pray God I may be mistaken in my fears. But I am afraid I have but too just reason to turn prophet here, by applying to ourselves what Peter said to those of his time: "The time is come, that judgment must begin at the house of God." Though I do also conclude with him, "That if it begin at us, dreadful will be the end of our enemies at last. And if the righteous scarcely be

saved, where shall the ungodly appear? Wherefore, if we be called to suffer for our holy religion, let us do so according to the will of God, committing the keeping of our souls to him in well-doing, as to a faithful Creator," 1 Pet. iv. 17, &c. And I wish my conjecture be not found to be more than a mere guess, that for about sixteen years our Romish enemies may prevail more and more. Though how far these may be lengthened out or shortened, we can only conjecturally judge of, from the future carriage of the reformed churches, under the circumstances that may be stated afterwards. If any say, that these are melancholy conjectures: I must tell them I cannot help the matter; for I must follow the thread of the text, and the aspect of the times. If they ask, But when will the tide turn for the Protestant church? I answer, When they turn more universally to God, and no sooner. But if they enquire further, Whether the sun of the Popish kingdom is not to be eclipsed himself at length? I must positively assert he will; else this Vial were not a judgment upon him and the Romish party. But if yet again the question, When this is to fall out and how? I must tell you, that I have nothing further to add to what I have said, as to the time. But as to the manner, how this is to be done, our text does lay a foundation of some more distinct thoughts. Therefore, in the fourth and last place, we may justly suppose, that the French monarchy, after it has scorched others, will itself consume by doing so; its fire, and that which is the fuel that

maintains it, wasting insensibly, till it be exhausted at last, towards the end of this century, as the Spanish monarchy did before, towards the end of the sixteenth age. And if we do now heartily and unanimously enter upon a war against France, with the assistance of the allies, and be but vigorous and faithful in the prosecution of it, securing the source of money and treasure in the heart of America, and bringing the war into the bowels of a nation, where a young monarch is hardly established; I say, if we do this, without losing our opportunities, our peace and security may yet be lengthened out. Whereas, if we suffer ourselves to be lulled asleep at this time, we may have cause to lament our not having improved our season. But seeing I am not called to give my advice one way or other, I shall leave the determination of such weighty matters to the wisdom of national councils. However, as my duty is to pray for direction unto these; so I earnestly wish, that there may be nothing to stop the regular and secure procedure of public matters in this critical juncture; upon the wise improvement of which our future stability and peace does so much depend. And now, after all this, I desire ye may consult a book I formerly published, called, *The Rod or the Sword, or the present Dilemma of these Nations.* For ye will there see more fully my thoughts of our times, and how the moral reasons given there, taken from the aspect of our age, though preached in 1692, and published the year following, do exactly agree with my present apocalyptical thoughts.

One thing only I shall further take notice of here, upon the occasion of the king of Spain's death; that God seems to mark out great things sometimes by very minute ones, such as names, *e. g.* as the Spanish monarchy began with Charles V. (as to the Austrian family,) so it has now expired in one of the same name: which I rather observe, because of many instances of the same kind. Of which number take these following: Darius the Mede, as Daniel calls him, (though Xenophon calls him Cyaxares,) the uncle of Cyrus, was the first Medo-Persian monarch, after the destruction of the Babylonian; and Darius Codomanus was the last. Ptolemeus Lagi began the Egyptian kingdom after Alexander's death, and Ptolemeus Dionysius was the last of that race. Augustus fixed the Roman empire, and it ended in Augustulus. The eastern Roman empire was erected by Constantine the Great, and expired with Constantine Paleologus. The Scots race came into England in a James, and has gone out again in another of that name. And whether William the third king of England of that name, as well as the third William Prince of Orange, be likely to be the last, both these ways is left to future time to unriddle. Only I pray that God may long preserve him, and us by him: And may he live to be a further scourge to France, and a terror to Romanists.

But, second, to proceed with my other conjectures relating to the remaining Vials, I do further suppose, that

The *Fifth Vial*, vers. 10, 11, which is to be poured out on the seat of the Beast, or the do-

minions that more immediately belong to, and depend upon, the Roman See; that, I say, this judgment will probably begin about the year 1794, and expire about A. C. 1848. So that the duration of it, upon this supposition, will be for the space of 54 years. For I do suppose, that seeing the Pope received the title of Supreme Bishop no sooner than an. 606, he cannot be supposed to have any Vial poured upon his seat immediately, so as to ruin his authority so signally, as this judgment must be supposed to do, until the year 1848, which is the date of 1260 years in prophetical account, when they are reckoned from an. 605. But yet we are not to imagine that this Vial will totally destroy the Papacy; though it will exceedingly weaken it; for we find this still in being and alive, when the next Vial is poured out.

The *Sixth Vial*, ver. 12, &c. will be poured out upon the Mahometan Antichrist, as the former on the Papacy. And seeing the Sixth Trumpet brought the Turks from beyond Euphrates, from crossing which river they date their rise, this Sixth Vial dries up their waves, and exhausts their power, as the means and way to prepare and dispose the eastern kings and kingdoms to renounce their heathenish and Mahometan errors, in order to their receiving and embracing Christianity.—For I think this is the native import of the text, and not that the Jews are to be understood under this denomination of the Kings of the East; which is such an odd straining of it to serve a turn as I cannot admit of. Now, seeing this Vial is to destroy the Turks, we hear

of three unclean spirits like frogs or toads, that were sent out by Satan, and the remains of the polity and Church of Rome, called the Beast and the False Prophet, in order to insinuate upon the eastern nations, upon their deserting Mahometism, to fall in with their idolatrous and spurious Christianity, rather than with the true reformed doctrine. And these messengers shall be successful, as to draw these eastern kings and their subjects, and with them the greatest part of mankind, to take part with them. So that by the assistance of these their agents and missionaries they shall engage the whole world, in some manner, to join with them in rooting out the saints. And here, in a parenthesis, Christ gives a watchword to his servants to be upon their guard in this hour of trial, ver. 15. But when the Pope has got himself at the head of this vast army, and has brought them to the place of battle, called *Armageddon*, (*i.e.* the place where there will be a most diabolical, cunning, and powerful conspiracy against Christ's followers); then immediately doth the Seventh Angel pour out his Vial, to their ruin and destruction.

The *Seventh Vial*, therefore, being poured out on the air, ver. 17, brings down thunder, lightning, hail, and storms; which, together with a terrible earthquake, destroys all the Antichristian nations, and particularly Rome, or mystical Babylon. And as Christ concluded his sufferings on the cross with this voice, "It is finished," so the Church's sufferings are concluded with a voice out of the temple of heaven, and from the throne of God and Christ there,

saying, "It is done." And therefore with this doth the blessed Millennium of Christ's spiritual reign on earth begin; of which, and what may be supposed to follow, we took some notice above.

Now, seeing these two Vials are, as it were, one continued, the first running into the second, and the second completing the first; the one giving us an account of the Beast's preparations for warring against the saints, and the other showing the events of the whole; there is no need to give you any conjectures about the conclusion of the Sixth Vial, or the beginning of the last; only you may observe, that the first of these will probably take up most of the time between the year 1848 and the year 2000; because such long messages and intrigues (beside the time spent before in destroying the Turkish empire) and preparations for so universal a war, must needs take up a great many years: whereas our blessed Lord seems to tell us that the destruction of all those his enemies will be accomplished speedily, and in a little time in comparison of the other Vial. Supposing, then, that the Turkish monarchy should be totally destroyed between 1848 and 1900, we may justly assign 70 or 80 years longer to the end of the Sixth Vial, and about 20 or 30 at most to the last. Now, how great and remarkable this last destruction of the Papal Antichrist will be, we may guess by that representation of it, chap. xiv. 19, 20, where it is set forth under the emblem and character of the great wine-press of the wrath of God, which can refer to nothing properly but the event of the Seventh Vial, (as

I might show at large had I time), now this wine-press is said to be trodden without the city, (viz. of Jerusalem or the church, seeing this is called the city in scripture style, as Rome is called the great city) in *Armageddon*, Rev. xvi. 16, which may bear allusion to the valley of decision, Joel iii. 2, 12, 14. However the greatness of this slaughter appears in this, that the blood is represented to flow in such a current as to reach even the horses' bridles, viz. of the servants of God employed in this execution: for without doubt this relates to what we have, chap. xix. 14, which I beseech you to compare with this place. For you will find, that a large account is given of the fall of Babylon, chap. xviii. and of the triumph of the Church upon her final victory over this enemy, chap. xix. 1, &c. And, among other things spoken of relating to the battle and victory obtained at Armageddon, you have this account of the general and his victorious army, ver. 11, &c, "And I saw heaven opened, and behold, a white horse, and he that sat on him was called Faithful and True—and he was clothed in a vesture dipt in blood, and his name is called the WORD OF GOD.—And the armies which were in heaven followed him upon white horses. And he treaded the wine-press of the fierceness and wrath of God. And I saw the Beast and the kings of the earth and their armies gathered together, to fight with him that sat on the horse and against his army. And the beast and the False Prophet were taken; and both were cast alive into a lake of fire burning with brimstone. And the remnant

were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."—And now, to return to the representation of this slaughter, by the wine-press of blood, chap. xiv. 20, it is farther said of it, that it flowed to the height of horses' bridles, for the space or extent of 1600 furlongs. So that Armageddon seems to be denoted here, in the extent of it, as the field of battle, which is now turned into a field of blood. Now, what place can we imagine to be so properly meant by this as the territory of the see of Rome in Italy, which, (as Mr. Joseph Mede, who first made this observation, says), from the city of Rome to the furthermost mouth of the river Po and the marshes of Verona, is extended the space of 200 Italian miles, that is exactly 1600 furlongs: the Italian mile consisting of eight furlongs. Now the Hebrew word *Armageddon* or *Harmageddon*, may be justly derived from הרמדה, which signifies both a malediction or anathema, and a destruction or slaughter, and גדו, or more fully גדוי which signifies an army, or their army. So that both the anathemas darted against the saints by the Romanists, and their armies made use of against them, (all which proceeded from Rome Papal), may be here alluded to, in the expiration of both their ecclesiastical and temporal interest. So that this conjecture upon the name does confirm that other of Mr. Mede, that the *Stata Della Chiesa*, or the territory and possession of Italy belonging to the see of Rome,

is the place called Armageddon, where the final destruction of Antichristianism will be.

And now, my friends, I have fulfilled my promise to you, in giving you not only a resolution of the grand apocalyptical question, when the Papacy began, and when we may suppose it will end; but some considerable improvement of it, with respect to the knowledge not only of times past, but that particular period we are now under, together with conjectures, (and some of them I am sure new and uncommon), about future time. By all which I hope I have given the world such a key to unlock all the chambers of the book of Revelation, as I hope I may venture to say (if considered and used impartially, judiciously, and diligently) will be found to give some new light to us in our mental journey through the mazes, and turnings, and dark passages thereof. And had I not been so confined, as ye may see I have been, I might have cleared a great many other dark things in this prophecy. But, seeing I could not neglect this opportunity of presenting these thoughts to the world, as a new year and a new age's gift at once; I do therefore hope, ye will the more easily excuse what may seem dark or defective in this discourse; as considering how much I am straitened, not only as to the limits of paper that I must keep to, but of time also.

Now, seeing I have already given you a theoretical improvement of the question I have presented you with a resolution of: all that remains is to bring you from speculations and notions to practice: that your thoughts may be

so seasoned with a serious and deep sense of your duty and interest, that ye may get advantage both by the perusal of my preceding apocalyptical meditations, and the following discourses: that, after ye have considered the duty of improving your time, (which, together with some other things I am now to treat of), ye may make application to yourselves of what I have said concerning God's dwelling with men upon earth, so as ye yourselves may become temples of the living God; seeing God hath promised this privilege to all true Christians, saying, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people," 2 Cor. vi. 16. And when ye have thus applied to yourselves the first of the following discourses, I hope ye will not reckon it lost time to consider what I have said as to the ministerial work, especially the application as to that part of it at least which does immediately relate to you and all Christians, as well as ministers; that this way ye may learn to join in with Christ's ordinances for the future with greater seriousness, and in order to further good, than perhaps any of us have yet attained to do. And when ye have improved this way also, by the perusal of the second discourse, let me desire you to read the last concluding one, with serious meditation, in order to see the connexion and design of the whole. And having thus considered this and the following discourses, I am willing ye think as meanly of both me and them as ye please, upon condition that ye may this way value the holy Scriptures more. For, as

my design in all my performances of this kind is to dig my material from the fruitful and rich mines of this divine depositum and sacred treasure; so I have no other end than to lead you there also, that you may be more and more enriched with the saving knowledge of the truth as it is in Jesus. In order to this, therefore,

Let me, in the *second* place, suggest something here by way of practical improvement of what I have said above, especially as to that part of our discourse which I was last upon, relating to the apocalyptical times and periods, with the transactions of the same, in as far as they concern us. And what I have to say here I shall propose by way of observations, which may be of some use, I hope, both to regulate our thoughts and actions, while we live in this world, in relation to the concerns of the Church of God.

The *first* observation is, that it may justly be looked upon as an eminent confirmation of the truth of Christianity, that so wonderful an account should be given of the transactions of the world, so long before they come to pass.

The verity of our holy religion is proved from two things principally, viz. miracles and prophecy; and both these arguments have been excellently improved by learned men. But yet, as the first of these was perhaps the principal and most convincing topic to those that lived in our Saviour's days; so I look upon the second to be the most considerable to those that live in after ages. Nay, we find that Christ himself did not lay the foundation of the belief of his mission on miracles alone, but seemed to build

the faith of his disciples chiefly on the Old Testament prophecies; as he did to the two disciples going to Emmaus, Luke xxiv. 27, &c. And, I suppose, it is too plain to need any proof that the apostles did ever insist upon the prophecies of the Old Testament, more than either upon Christ's miracles or their own, in order, thence, to demonstrate that Christ was the Messias. For "the testimony of Jesus is the spirit of prophecy," Rev. xix. 10, *i. e.* (as I understand the words,) the spirit of prophecy is the great standing evidence and testimony of the divinity of Christ, and of the verity of his word. And therefore, (as the angel argues with John,) he only is to be worshipped who is truly God, and who inspires his servants with the gift of knowing things to come.

It has, therefore, been the work of learned men, in all ages to prove that Christ was the true Messias, and, consequently, that his institution of religion was truly divine; by showing how punctually the Old Testament prophecies were fulfilled in him. But I am much mistaken, if an impartial considerer of the New Testament prophecies may not find some things that do almost as plainly characterize several latter events, as the ancient prophecies did the former. And of this, let what I have said of the Sixth and Seventh Seal, and Fifth and Sixth Trumpet, and of the slaughter of the witnesses, be taken as instances. Or if this will not be allowed, let it be considered, that we see the full completion of the Old Testament prophecies relating to the erection of Christianity, whereas we see not the entire fulfilling of the

apocalyptical ones. Therefore, we must make allowance for the different representation of the one and the other of these. For they only that shall live after the great battle of Armageddon is over can see the exact fulfilling of this prophecy in the destruction of Antichrist, with the same advantage they see also the fulfilling of Daniel's vision with respect to the coming of the Messiah and his death. We, therefore, now have no more advantage, as to time, in explaining and understanding this latter event, than the Jews had as to the first, who lived in the days of the Maccabees, while Daniel's weeks of years were running out. And I question if they then did understand the periods of time they were under, more clearly, if at all so distinctly, as we do the times that have past over the Christian Church, and that part of time we are now under. Therefore, I say, we have great reason to thank God, that so much of this book is already made so clear to us, as to prove confirming thus far to our faith. For whatever differences have been among the most eminent interpreters of this book, as to particular calculations and accommodations of things; yet, they have all of them agreed in the main foundations of the interpretation thereof, which I have built upon, (excepting Grotious and Hammond, whose hypothesis has had few followers, and will have fewer,) as Dr. Cressener has irrefragably proved in his book, entitled, *A Demonstration of the First principles of the Protestant Applications of the Apocalypse.* So that there are two things almost equally strange

to me, that the Jews should own the verity of the Old Testament, and particularly of Daniel's prophecy, and not see that the Messiah is come; and that the Papists should believe the divinity of the New Testament, and particularly of the Revelation, and not see that their church is Antichristian. But while I admire the wilful stupidity of both these parties, I cannot but admire also the wisdom of God in making use of both these in his providence to confirm to us the verity of Christianity, in prophesying both of the one and the other so long before, and in continuing them to this day as standing monuments of the divinity both of the Old and New Testament. But besides this,

A *second* observation, that may be of great use to us this way also, is, that this book represents to us, as in a small but exact map, the steadiness and exactness of Providence, and Christ's government of the world.

For here we see the various and seemingly confused events of Providence so exactly methodized, as to make up one uniform and noble piece. The seeming discords and jarring sounds of things, being so disposed by infinite wisdom, as to make up one perfect harmony. Here piety and wickedness, angels and devils, the Church and Antichrist, act various and contrary parts; and yet Christ makes use of all for noble purposes, and carries all on for one great end.

And now, as in other respects, so in this, we may take notice of the perfection of the Holy Scripture; that what is wanting in history is made up in prophecy, which, in some sense, is

history also. For if history, in the general notion of it, be an account or relation of the actions of men in the world, prophecy is no less a species of this than that to which the name is most commonly appropriated. For as that is a relation of things past, prophecy is an account of things to come. Now, as Daniel makes up the *hiatus* or defect of the history of the Old Testament, so the Revelation of John supplies that of the New, by leading us down from Christ's first to his second coming.

And here let me observe, that these two books give us the exact plan of a divine history, which has never yet been followed out. The only essay towards something of this kind that I know of was given by a near and dear friend of mine.* For though there have been many ecclesiastical as well as civil histories written, yet none of these run in the strain of Scripture history, where all matters of fact ought to be related, not so much in a reference to men as in relation to God and his providence in governing the world.

A *third* observation is this, that we may now, after what I have said, attain to a distinct view of what part of this prophecy is past, and what remains yet to be fulfilled.

Of this I shall say nothing directly at this time; seeing the preceding scheme I have given of the apocalyptical periods may, I humbly hope, afford you a sufficient thread to regulate and

* My father, in his third part of the Fulfilling of Scripture, called, "Scripture Truth confirmed and cleared by some eminent appearances of God for his Church under the New Testament."

fix your thoughts and meditations in relation to this subject. Only I shall hint some things to you that are deducible from what I have already said this way.

Therefore, *first*, let me advise you not to suffer yourselves to be deluded with the specious or confident pretences of some men, when they go about to impose not only upon themselves, but upon the world, by their notions relating to the sudden coming of Christ to judge the world, or to the speedy destruction of the Papacy. I love to expose no man's weaknesses, and I perfectly abhor the way that of late is become modish, to rip up and publish personal failings. And, therefore, I shall neither trample upon the graves of the dead nor affront the living; as remembering that we do all know in part, and prophecy in part only. But, without detracting from others, I do, in faithfulness and love, desire ye may not suffer yourselves to be imposed upon by a vain imagination that the end of things is so near, as some both of old and of late have pretended to foresee. For, from the scheme I have given you, ye may easily see, that there are many and great events to fall out before the final fall of Antichristianism, and more before the consummation of all things.

And, *second*, as I would not have you to suffer your hope to carry you too far, so neither your fear. For as the warm imagination of some men has represented to them the fall of Antichrist and the day of judgment so near, that these must happen in their times; so the melancholy and fear of others has so far wrought upon them, that

they have fancied the great slaughter of the witnesses is yet to come. And of both these sorts of men, this observation will be found generally to be true,—that those over whose reason fancy and imagination have the ascendant, (whether it be an airy or sprightly, or a dull and melancholy one,) have still limited great events to their own time, and most commonly to a very few years. But I am much mistaken, if I have not proved, that the universal slaughter of the witnesses is already past: though, at the same time, I do readily grant, that there is just ground to fear that we are near some very trying judgments, of some years' continuance. But I have said enough of this above, and therefore shall add no more here.

But, *third*, seeing I have touched but slightly upon the Millennium, or the thousand years' reign of the saints on earth, I shall desire you to think a little further on this, as the greatest event that is to happen before the end of the world.

I dare not indeed expatiate upon this vast subject; only I shall suggest a few things concerning it. The *first* is, that this is to begin immediately after the total and final destruction of Rome Papal, in or about the year 2000; and that, therefore, Christ himself will have the honour of destroying that formidable enemy by a new and remarkable appearance of himself, as I said above. But, *second*, we must not imagine that this appearance of Christ will be a personal one, no more than his appearance in the destruction of the Jews by Vespasian and Titus was such: for "the heavens must retain him until the great

and last day of the consummation, or restitution of all things," Acts iii. 21. *Third*, Yet we must have a care of confounding this millenary peaceful state of the church with the day of judgments: seeing nothing is more plainly distinguished than these are in the 20th chapter of the Revelation; where it is told us, that after the thousand years are expired, Satan shall be again let loose, and men shall apostatize almost universally from Christ, and make war against the saints; and that after the destruction of those enemies, the day of judgment shall commence. And, therefore, *fourthly*, we are not to imagine that the millenary reign of the saints shall be free from all mixture of hypocrisy and wicked men, or from sin and trouble: seeing the sudden and general apostacy that follows that period is a demonstration that all were not Israel that feigned themselves to be of it, and wanted, therefore, only an opportunity to shake off the church's yoke. Nay, the expiration of that period shows that long peace and prosperity must have corrupted the church itself; else it cannot be conceived to be consistent with the equity and goodness of God, to suffer her enemies to go so near to the total extirpation of his own professing people.

These things I have hinted thus, because I have no time or room to insist upon them as the subject does require. But I do the more readily pass them now, because a late learned author* has materially considered them, at least the three

* Dr. Whitby's Treatise on the Millennium, added to his Paraphrase and Commentary on the Epistles.

last of them; wherein he has very much confirmed my apocalyptical thoughts, which several years ago I had entertained upon this head.

And the same author* has prevented my inquiry concerning the call of the Jews, and their national conversion to Christianity: for, as I took notice before, I could never fall in with the strained interpretation of Rev. xvi. 12, as if, by the kings of the east, the Jews were to be understood, and that consequently, their full conversion was to be under the Sixth Vial. Therefore, after various thoughts upon this head, being satisfied that the Jews were to be converted, and that this great event could not be wholly left out in Revelation, I did at last conclude, that this must not be, (whatever particular conversions of some part of them might happen,) until the final destruction of the Popish party; whose idolatry, villanies, lies, and legends, and bloody temper, is the chief thing that prejudices them against Christianity. So that I did at length conclude, that the resurrection or revival of the ancient Jewish church, is understood by the resurrection of the martyrs, chap. xx. 4, who being thus added to the true reformed Christian church, and making up one body together with the Gentile believers, in the fulness or ripened state of the Gentile church, shall be to them as life from the dead, Rom. xi. 15, 25.

One notion only I crave leave to add to those of the above-cited author on these heads, viz. that I look upon the millenary state to be the

* The same author, ibid. on the 11th of the Romans, and in the Appendix to the same.

most eminent and illustrious time of the Christocracy, (I hope none will reject the word, though it be new, seeing it is so expressive of the thing,) wherein Christ will revive, but in a more spiritual and excellent way, the ancient theocracy of the Jews. For, as under Moses, and the judges and kings of Judah, God acted as King of the Jews, (or Christ rather, in a more peculiar and immediate sense, as I may perhaps have an occasion afterwards to prove to the world,) so I do expect that after God has delivered his Christian Church from spiritual Egypt, and destroyed his enemies in the Red Sea of their own blood; he will once more exert his power and authority, and our blessed Redeemer will reign as King of his people, not, indeed, in such a pompous way as among the Jews of old, (for John saw no temple in the New Jerusalem, Rev. xxi. 22,) but in a way adapted to the New Testament dispensation, and more immediately preparative unto, and typical of the state of glory in heaven after the day of judgment is over.

And now, that I am upon this great prophetical event, I cannot forbear to give you a new conjecture upon the last numbers of Daniel. For his 70 weeks of years, chap. ix. 24, are already remarkably elapsed in the incarnation and death of our Redeemer. And the number of 2000 days, chap. viii. are plainly to be interpreted of the time of Antiochus Epiphenes, his profanation of the sanctuary: for, as it is restricted to that short period, as is plain to any that will attentively consider the words themselves, vers. 9, 10, 11, 12, 13, 14, especially if

compared with vers. 21, 22, 23, 24, 25, 26; so the Spirit of God, by designing this period by the title of νυχθήμερον, or a period of evenings-mornings, *i. e.* natural days, does plainly assure us, that we are not to interpret these days prophetically for years, as we are allowed to do the 70 weeks and other numbers. To return, therefore, to the last numbers of Daniel: there are two distinct periods of time, as I take them to be, though all other interpreters go another way, to be found in his 12th chapter. The *first* is of a time, times, and a half, or three years and a half, ver. 7, *i. e.* 1290 prophetical days, or years, as Daniel himself has it explained to him, ver. 11. This, therefore, is the same period of time that John borrows from Daniel, and accommodates to the duration of Rome Papal; excepting, that there is the difference of 30 days, or years; only that era of this period in Daniel, is vastly different from that of John: for, as to the latter, we have seen it already; but, as to the former, Daniel fixes it at the scattering of the holy people, or the Jewish nation, ver. 7, and at the taking away the daily sacrifice, and the setting up of the abomination that maketh desolate, ver. 11. Now, our Saviour, who was certainly the best expositor of his own word, explains this abomination that maketh desolate, and which was to pollute and ruin the sanctuary, to be nothing else but the idolatrous and desolating Roman army; as we see by comparing Matth. xxiv. 15, with Luke xxi. 20, 21. The epocha, therefore, of the time, times, and a half, in Daniel, or his 1290 years, must be the year

70 from the birth of our Saviour, when Jerusalem was taken, if we should consider the beginning of the setting up of the abomination that maketh desolate. But seeing the era of this number is not the beginning of the conquest of the Jews, but the complete scattering of that nation, or the accomplishing the scattering of the *power of the holy people*, as the words are, ver. 7, and the full setting up of the abomination that maketh desolate, ver. 11, which was not done till Hadrian's time; who fully conquered the Jews, and built a city near the ruins of Jerusalem, which he called Ælia, building, at the same time, a temple to Jupiter, on the ground where the temple had stood, and engraving over the gate of this new city the figure of a swine, in derision of the Jews. Now, this work was finished in or about the year 135. From whence, the period of 1290 years, leads us down to A.C. 1425, which, in prophetical reckoning, is the year 1407. About which time, the Papal power was at its utmost elevation; for, after this time, the Hussites, Albigenses, Wicklifites, Waldenses, Picards, &c. began to fall before the Romanists, until they were, in a manner, totally extirpated before another century had well nigh run out. Now, this dismal period expires about this time; and then there follows the second period of 1335 days or years, ver. 12, which being calculated from the year 1407, terminates A.D. 2742, *i. e.* 2722 of prophetical reckoning; which, therefore, includes the begun downfall of the Papacy under the Seven Vials; and the final accomplishment

thereof afterwards, together with the greatest part of the *Millennium*, and consequently the great conversion of the Jewish nation during that period. And, perhaps, the begun apostacy of Jewish and Gentile Christians (which is to issue in an universal war against the saints upon the expiration of the *Millennium*,) may begin about the year 2722.

And now, that I have come again upon prophetical numbers, I shall venture to digress a little more still, in giving you some further illustration of these two great periods from the 14th chapter of the Revelations. Of which, take these few hints at this time. In the *first* place, then, you have a description of Christ's followers adhering to him, during the reign and rage of Antichrist, from vers. 1, to 5, inclusive: which must, therefore, reach down from an. 606, or 758 rather, to an. 1517. After which, we have the begun revival of the Church of Christ represented in the *second* place, by the testimonies of the three Angels, succeeding one another. The first Angel has a commission to preach the gospel purely to all nations, vers. 6, 7, which must, therefore, begin with the preaching of Zuinglius and Luther; and does include, I humbly suppose, the periods of the four first Vials. The second Angel follows, ver. 8, and proclaims the fall of Babylon or the Papacy, and must, therefore, be synchronical with the Fifth Vial, being poured out upon the seat of the Beast. The third Angel gives men warning, that they should not join with the Beast, and denounceth severe judgments against them that shall be

found to do so, ver. 10, &c. Which, therefore, relates to the last part of the time of the Sixth Vial, when the unclean Spirits go forth to insinuate into the nations, in order to engage them to make war against the saints, chap. xvi. 13, 14, 15, 16. Now, after all these things, we have, in the *third* place, a typical or emblematical account of the deliverance of the church, and of the destruction of the bloody persecuting Antichristian party. Therefore, we have, *first*, the emblem of an harvest, which seems immediately to relate to Christ's gathering his church into a happy state, vers. 14, 15, 16. And then, *second*, we have the representation of the final destruction of the Popish party, under the emblem of a vintage: wherein the bloody clusters of the several Popish fraternities and communities are to be bruised and squeezed to death in the wine-press of God's wrath, vers. 17—20. But I have spoken already to this great period of time above, which issues in the blessed *Millennium*; and therefore, I shall say no more to it at this time.

Only, there is one thing that falls in my way here, which ought not to be passed over in silence; and that is, to what period we are to refer the happy state of the New Jerusalem, chap. xxi. and of the blessed river and tree of life, chap. xxii. For I find interpreters at a mighty loss this way, whether these relate to the *Millennium*, or heaven itself after the day of judgment is past. And, indeed, there are some things that seem inconsistent with either of these states. For what is said of the nations flocking in to

this new state, and walking in the light of it, and of the kings of the earth, that they shall bring in their glory and honour to the church, chap. xxi. 24, 25, 26, seems not to agree with the notion the scripture gives us of the state of the glorified in the higher heaven after the resurrection; but does exactly suit with the peaceful reign of the saints, when Jerusalem, or the church, shall be exalted above the nations, who shall all run into her. And yet, upon the other hand, there are things also that seem to be too great even for the blessed *Millennium*, as we have given the notion of it above. Such is the account of the perfection of this state, that it will be exempted from all death, sorrow, crying, and pain, chap. xxi. 4. And yet, as the former expressions may be adapted to the state of the church triumphant in heaven, in a spiritual sense; so these last expressions may be made to suit also with the state of the church on earth during the *Millennium*, in a comparative sense, *i. e.* if considered with respect to the preceding afflicted condition of Christians.

Therefore, seeing this last glorious scene of affairs may be interpreted in relation either to the one or other of these periods, I conclude, that we ought to interpret it of both, viz. of the *Millennium* in a *first* sense, and of the future glory of the church in heaven, in a *second* and complete sense. For, as I observed above, that the sacred prophecies, particularly that in the 24th chapter of Matthew, and 2d chapter of the 2d Epistle to the Thessalonians, are to be interpreted both in a first and second or ultimate

sense; so I do believe, we must of necessity, understand the account of the new heavens and new earth, and of the heavenly Jerusalem in this book. And if this be once supposed, then it will be easy to adjust the seemingly different figures used by the Holy Spirit in this place; seeing the whole is so contrived, that it may correspond both with the millenary state and the future state of glory, viz. to the first as an emblem and type of the latter. So that as the destruction of the Jewish nation and church is given in such words, Matt. xxiv. as to become this way an emblem of the final destruction of the world; so, likewise, is the *Millennium* so painted and described, Rev. xxi. as to be designedly given as a type of the state of the church triumphant in heaven after the day of judgment is over.

A *fourth* observation from what I said before, is this—that our reformers did not rashly, but upon just grounds, desert the church of Rome, as Antichristian and apostatical.

For, to insist upon prophetical indications of the Roman Church being indeed the great Antichrist, there are four things that lay a just foundation for all honest men's leaving that interest, viz. *First*, Gross errors, such as purgatory, human merits and works of supererogation, indulgences, transubstantiation, &c.—*Second*, Horrid idolatry, in worshipping angels, saints, and canonized persons, together with images, statues, crucifixes, and a consecrated wafer. *Third*, The pretended infallibility of

the Roman see, in imposing upon men's consciences what they please, and debarring us from reading the scriptures ourselves, or making use of our own reason in the matters of religion. And, *Fourth*, The dreadful tyranny of that party, seen and felt both in their inhuman cruelties, persecutions, massacres, and diabolical barbarities used against all those that differ from them. For the proof of all which things, let Chamierus be consulted, together with *Heydegerus de Babylone magna, Tarretinus de necessaria secessione ab Ecclesia Romana;* and besides innumerable others, Stillingfleet's late pieces against the Romanists, for my time allows me not now to enlarge upon any of these heads.

Only, that I may not leave you without some specimen of Popery, I shall copy out in English the Twelve Articles of the Romish faith, additional to the twelve Christian ones, which are contained in the Apostles' Creed, as to the sum and substance of them. These twelve additional Articles are contained in the famous bull of Pope Pius IV. dated at Rome in the year 1564, in the Ides of November, and the fifth year of his pontificate, which is to be found at the end of the printed canons and decrees of the Council of Trent: where, after an enumeration of the primitive articles, beginning, *Credo in unum Deum* &c. *I believe in one God*, &c. he proceeds to charge all men that would be saved, to own and swear unto the following Articles also; anathematizing all that do not so. These begin thus:—

The 12 Articles of Faith of the Church of Rome.

Which take in English thus:—

I.—I do also (*i. e.* together with the Articles of the Apostles' Creed) most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observations and constitutions of the same (*i. e.* the Roman) Church.

II.—I do admit the sacred Scriptures in the same sense that holy Mother Church doth; whose business is to judge of the true sense and interpretation of them; which I will receive and interpret according to the unanimous consent of the fathers.

III.—I do profess and believe, that there are seven sacraments of the new law, truly and properly so called instituted by Jesus Christ our Lord, and necessary to the salvation of mankind though not all of them to every person. These are Baptism, Confirmation, Eucharist, Penance, Extreme unction, Orders, and Marriage, which do all of them confer grace. And, I do believe, that of these, Baptism, Confirmation, and Orders, may not be repeated without sacrilege. I do also receive, and admit the received and approved rites of the Catholic (*i. e.* Roman) Church, in her solemn administration of the above-said sacraments.

IV.—I do receive all and everything that hath been defined and declared by the holy Council of Trent concerning original sin and justification.

V.—I do profess, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the quick and the dead: And that in

the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.

VI.—I confess that under one kind only, whole and entire Christ, and a true sacrament, is taken and received.

VII.—I do firmly believe that there is a Purgatory and that the souls kept prisoners there do receive help by the suffrages of the faithful.

VIII.—I do likewise believe that the saints reigning with Christ are to be worshipped and prayed unto, and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

IX.—I do most firmly assert, that the images of Christ, of the blessed Virgin, the mother of God, and of other saints, ought to be had and retained, and that due honour and veneration ought to be given to them.

X.—I do affirm, that the power of Indulgences was left by Christ in the Church, and that the use of them is very beneficial to Christian people.

XI.—I do acknowledge the holy Catholic and apostolic Roman Church to be the mother and mistress of all churches: And I do promise and swear true obedience to the Bishop of Rome, the successor of St. Peter, the prince of the apostles, and Vicar of Jesus Christ.

XII.—I do undoubtedly receive and profess

all other things which have been delivered, defined and declared by the sacred canons and œcumenial Councils, and especially by the holy Synod of Trent; and all things contrary thereunto, and all heresies condemned, rejected, and anathematized by the Church, I do likewise condemn, reject, and anathematize.

Lo! here, my friends, ye have a fair prospect of Popery, without any misrepresentation, or so much as comment; for these are the words of the creed itself, which all Papists are obliged to believe and profess in order to salvation; and which all those who enter into religious orders do solemnly swear unto. And, therefore, it is plain that these things are not looked upon by the Church of Rome as disputable opinions, but as necessary articles of faith: And, therefore, let the author of *The Case of the Regale and Pontificate*, see how he can make good the last concluding words of this book, which are these: *Concors Romanæ et Reformatæ Ecclesia Fides*, &c. *i.e.* The faith of the Roman and Reformed Church doth agree or is the same, &c. For, if these things be so slight and trivial to him, that he can (as the Popish Gallician Church doth) swallow and digest all, excepting the XI. article; he must pardon others, if they continue in the faith of the Reformed Church, as that which is opposite to the Roman creed, in so many momentous particulars.

Nay, let me add one thing further here as a necessary consectary, or inference from what I have said in relation to this consideration we

are still upon: that, as our reformers did justly separate from the Romish Church, so we have just grounds also to continue separated from the Antichristian party.

Let others under pretence of dread of what they call schism, run back into Antichristian errors and heresies; let them, if they are so disposed, forsake pure Christianity, that they may promote the priests' power, and adorn their altars with gold and jewels; and let them, in order to enslave men's consciences and bodies both, sound a retreat to Babylon again—we, I hope, know our duty better than to run the risk of damning our souls by becoming runnegadoes to that bloody and wicked party, against whose abominations so many thousands of our ancestors witnessed, under racks and torments, and at the stake in Smithfield and elsewhere. They believed, that what they did and suffered was in obedience to the call of God, saying, "Come out from the apostate Romish Church, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." And God forbid that any temptation should bring any of us back again to that sink of all impurities and errors, after we have enjoyed the sunshine of the gospel in its purity and power so long. Therefore, seeing we know what interest we are to keep to, let us be faithful to it, by doing all we can for its security, establishment, and honour. And if God call us to suffer for it, let us act as the former heroes of the Reformation have done before us, that Christ

may be glorified, and the Church edified by us, whether it be by doing or suffering, by life or by death.

The *fifth* and last observation that I shall propose to your thoughts as the conclusion of all I have said is this, that though we are not to live to see the great and final destruction of the Papacy, the blessed Millennium, or Christ's last coming to judge the world; yet, seeing death is the equivalent of all these to us, if we be so happy as to get into Paradise, we ought therefore accordingly to spend and improve our time, that we may partake of the future glory when we go hence.

I say, death is the equivalent of all these things to us, if we be so happy as to get into Paradise; for then we shall get the conquest over all Antichristian enemies, and be with Christ in a better state than any earthly Millennium can be supposed to be, waiting until he come to judge the world, and till we appear also with him in glory, having re-assumed our then glorious bodies.

Improve your time, therefore, and all the opportunities and advantages of it, with your utmost diligence and seriousness, as remembering that ye are dying and accountable creatures, and that your time is given you for this very end, that ye may prepare for a better world.

APPENDIX.

Mr. JOSEPH MEDE, 1632.

Rev. xvi. 8, 9.—The heaven of the Antichristian world is either the supreme and universal power of the Pope, or whatever is possessed of superior and royal power in the world of the beast, *i. e.* in the whole of the countries which acknowledge the Roman pontiff as a head. For in the natural world, whatever is on high, and above the earth and waters, according to the opinion of the Hebrews and the language of holy writ, is called *heaven.* Now, in this Antichristian heaven, agreeable to the image of the natural heaven, there are many *stars* of different magnitude, such as princes, dukes, lords, viceroys, kings; there are also *great luminaries* like the *Sun* and *Moon;* all of which are carried round with the motions of this heaven, and have their revolutions regulated by it. Among these, the most splendid luminary, and that which far excels all those which shine in the Papal firmament, is the German Empire, which has been the inheritance of the *House of Austria* for about 200 years. Is not this, therefore, the sun of this heaven?

But upon this SUN shall the fourth *vial* be presently poured out; that this being plucked from the heaven of the beast, and made to shine elsewhere, by its intense heat shall scorch and torment even to blasphemy the inhabitants of the Antichristian world, whom it had formerly refreshed by its beams and heat.

Vers. 10, 11.—The fifth vial is to be poured on the *throne* or *seat* of the *beast*, *i. e.* upon Rome itself: where the Holy Spirit no longer conceals the matter under the veil of figures and allegories, perhaps on account of the great light that should then be reflected upon the prophecies—so that it shall no longer be doubted what part of the vial is already accomplished, and what remains to be accomplished.

By this disaster of the Roman city, the Papal name shall not indeed be altogether destroyed, but spoiled of its glory and splendour, so that they shall *gnaw their tongues for pain.* In the meantime, however, persevering in their impenitency and obduracy, they shall abuse their pains to further degrees of blasphemy.

DR. JOHN OWEN, 1649.

Heb. xii. 27.—The Lord Jesus Christ, by his mighty power, in these latter days, as Antichristian tyranny draws to its period, will so far SHAKE and TRANSLATE the POLITICAL HEIGHTS, GOVERNMENTS, and STRENGTH of the NATIONS, as shall serve for the full bringing in of his own peaceable kingdom; the nations so shaken becoming

thereby a quiet habitation for the people of the Most High.

I shall only add that punctual description, which you have of this whole matter, as Daniel calls it, in the Revelation, with respect unto its accomplishment, ch. xvii. The Roman harlot having procured the ten kings, or kingdoms, into which the last head of the Roman empire sprouted, about the year 450, by the inundation of the northern nations to join with her, they together make war against the Lamb, vers. 12, 13, 14.

Ver. 12.—*The ten horns which thou sawest* (upon the last head of the great beast, the Roman monarchy) are *ten kings which have received no kingdom as yet*, (to wit, when John saw the vision) *but receive power as kings one hour with the beast.* About 400 years after this, the Pope ascended to his sovereignty, and these western nations grew into distinct dominions about the same time.

Ver. 13.—*These have one mind*, (that is as to the business in hand, for otherwise they did and do vex one another with perpetual broils and wars) *and shall give their power and strength to the beast*, (or swear to defend the rights of holy church, which is no other than Babylon), and act accordingly.

Ver. 14.—*These make war with the Lamb*, (having sworn and undertaken the defence of holy church, or Babylon, they persecuted the poor heretics with fire and sword; that is, the witnesses of the Lamb, and in them the Lamb himself, striving to keep his kingdom out of the world) *and the Lamb shall overcome*

them, shaking and translating them into a new mould and frame; *For he is Lord of lords, and King of kings, and they that are with him* (whose help and endeavours he will use) *are called, and chosen, and faithful.*

Ver. 16.—*The ten horns which thou sawest upon the beast*, (being now shaken, changed, and translated in mind, interest, and perhaps government), *these hate the whore, and shall make her desolate*, (are instrumental, in the hand of Christ for the ruin of that Antichristian state, which before they served) *and naked, and shall eat her flesh, and burn her with fire.*

Hence, chap. xviii. 2.—Babylon, and that whole Antichristian state which was supported upon their power and greatness, having lost its props, comes topling down to the ground: *Babylon the great is fallen, is fallen*, ver. 2. and the saints take vengeance on the whore for all her former rage and cruelty. *Double unto her double according to her works*, ver. 6.

Ver. 9.—*And the kings of the earth*, being some of them shaken out of their dominions, for refusing to close with the Lamb) *who have committed fornication and lived deliciously with her*, learning and practising false worship of her institution) *shall bewail her, and lament for her*, (as having received succour from her, her monasteries and shavellings, in their distress, whereunto indeed they were brought for her sake) *when they shall see the smoke of her burning*, (beholding her darkness, stink, and confusion, in her final desolation.)

Now, all this shall be transacted with so much obscurity and darkness, Christ not openly appearing unto carnal eyes, that though *many shall be purified and made white, yet the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand*, Dan. xii. 10. There shall be no such demonstration of the presence of Christ, as to open the eyes of hardened men; but at length, having suffered the poor deceived wretches to drink of the cup prepared for them, he appears himself gloriously, chap. xix. 13, in a more eminent manner than ever before, to the total destruction of the residue of opposers. And that this will be the utmost close of that dispensation wherein now he walketh, I no way doubt.

The assertion being cleared and proved, the reasons of it come next to be considered: and the first is, that,

Reas. 1.]* It shall be done by the way of recompence and vengeance. "It is the great day of the wrath of the Lamb," Rev. vi. 17. "The land shall be SOAKED WITH BLOOD, and the dust made fat with fatness; for it is the day of the Lord's vengeance, and the year of recompence for the controversy of Zion," Isa. xxxiv. 7, 8. "The day of vengeance is in his heart, when the year of his redeemed is come," Isa. lxiii. 4.

The kings of the earth have given their power to

* Psal. ii. 4, 5; Psal. cxxxvii. 8, 9; Isa. xlvii. 1, 2, 3; Isa. xlix. 26; Jer. l. 33, 34; chap. li. 24, 25, 34, 35; Zech. xii 2, 3, 4; chap xiv. 12; Rev. xviii. 6, &c.

Antichrist, endeavouring to the utmost to keep the kingdom of Christ out of the world. What, I pray, hath been their main business for 700 years and upwards, even almost ever since the Man of Sin was enthroned? How have they earned the titles, *eldest son of the church; the Catholic and most Christian king; defender of the faith*, and the like? Hath it not been by the blood of saints? Is there not in every one of these kingdoms, the slain, and the banished ones of Christ to answer for? In particular,

Hath not the blood of the saints of Jesus, (eclipsed by Antichrist and his adherents), Wickliffs and Lollards, cried from the ground for vengeance upon the *English heaven and earth* for a long season? Did not their bodies lie in the streets of *France*, under the names of *Waldenses*, *Albigenses*, and poor men of *Lyons*? Hath not *Germany*, and the annexed territories, her *Husse*, and *Hussile*, *Hierom*, and *Subutraguians* to answer for? Is not *Spain's Inquisition* enough to ruin a world, much more a kingdom? Have not all these, and all the kingdoms round about, washed their hands and garments in the blood of thousands of Protestants? And do not the kings of all these nations as yet stand up in the room of their progenitors, with the same implacable enmity to the power of the gospel? Show me seven kings that ever yet laboured sincerely to enhance the kingdom of the Lord Jesus, and I dare boldly say, *Octavus quis fuerit nondum constat.* And is there not a cry for all this, "How long, Lord, holy and true, dost thou not avenge our blood on them that live on the earth?"

Rev. vi. 10. Doth not Sion cry, "The violence done to me and my flesh be upon Babylon, and my blood upon those heavens of the nations? And will not the Lord avenge his elect that cry unto him day and night? will he not do it speedily, will he not call the FOWLS OF HEAVEN to eat the flesh of KINGS and CAPTAINS and great men of the earth?" Rev. xix. 18. Will he not make these *heavens* like the *wood of the vine*, not a *pin* to be taken off them to hang a garmen on, in his whole tabernacle?

The time shall come wherein the *earth* shall disclose her slain, and not the simplest *heretic*, as they were counted, shall have his blood unrevenged: neither shall any atonement be made for his blood, or expiation be allowed, whilst a toe of the image, or a bone of the beast, is left unbroken.

Reas. 2.] That by his own wisdom he may frame such a power as may best conduce to the carrying on of his own kingdom among the sons of men.*

He hath promised his church that he will give unto it *holy priests and Levites*, Isa. lxvi. 20, 21, which shall serve at the *great feast of tabernacles*, Zech. xiv. 16. A sufficient demonstration that he will dwell still in his churches by his ordinances whatsoever some conceive: So, also, *that he will make her civil officers peace, and her exactors righteousness*, Isa. lx. 17, 18. They shall be so established, that the nations, as nations, may serve it; and the

* Psal. ii. 9, 10, 11, 12; Rev. xvii. 14; Matt. xviii. 20; 1 Cor. x. 26; Eph. iv. 11, 12, 13; 1 Tim. vi. 13, 14; Psal. xliv. 6; Isa. xliv. 7, 23.

kingdoms of the world, shall become the kingdoms of our Lord, Rev. xi. 15.

For the present the government of the nations, (as many of them as are concerned therein), is purely framed for the interest of Antichrist. No kind of government in Europe, or line of governors so ancient but that the beast is as old as they, and had a great influence into their CONSTITUTION OR ESTABLISHMENT, to provide that it might be for his own interest.

I believe it will be found a difficult task to name any of the kingdoms of Europe, (excepting only that remotest northward) in the setting up and establishment whereof, either as to persons or government, the Pope hath not expressly bargained for his own interest, and provided that that should have the chiefest place in all the oaths and bonds that were between princes and people.

Hence it is, as I observed before, that such an interposition was made of the rights of the holy church; that is, Babylon, the mother of fornications, Rev. xiii. 15, 16, in all the ties, oaths, and bonds between princes and people: and for the advancement of the righteous judgments of God, that the sons of men may learn to fear and tremble before him. It may be observed, that that which doth and shall stick upon potentates to their ruin, is not so much their own or any other interest, as the very dregs of this Papal Antichristian interest, thrust into their oaths and obligations, for no end in the world, but to keep the Lord Jesus out of his throne, 2 Thess. ii. 11.

This is a second reason, why the Lord Jesus, by his mighty power, at the bringing in of his immoveable kingdom, *will shake the heavens and the earth of the nations;* even because, in their present constitution, they are directly framed to the interest of Antichrist, which, by notable advantages at their first moulding, and continued insinuations ever since, hath so rivetted itself into the very fundamentals of them, that no digging or mining without an *earthquake*, will cast up the foundation stones thereof. The Lord Jesus then having promised the service of the nations to his church, will so far open their whole frame to the roots, as to pluck out all the cursed seeds of the *mystery of iniquity*, which, by the craft of Satan, and exigencies of state, or methods of advancing the pride and power of some sons of blood, have been sown among them.

Add hereunto, that in this mighty work the Lord Jesus Christ will make use of the power of the nations, the horns of them; that is, their strength, Rev. xvii. 16, they must hate the whore and make her desolate and naked, and eat her flesh and burn her with fire. Now, whether this can be accomplished or no, in their present posture, is easily discernible. Doth not the Papal interest lie at the bottom of all, or the most ruling lines of *Christendom?* Can that be ejected, without unbottoming their own dominion? Do they not use the efficacy of the *Roman jurisdiction*, to balance the powers of their adversaries abroad, and to awe their subjects at home? Hath not the Pope a considerable strength in every

one of their own bosoms? Are not the locusts of their religious orders all sworn slaves to him, for number sufficient to make an army to fight the greatest emperor in the world? Are not most potentates tied by oath, or other compact, to maintain either the whole, or some part of the old tower, under the name of rights of holy church, prelates, and the like? And can any expect that such as these should take up the despised quarrel of the saints, against that flourishing Queen. Doubtless, no such fruit will grow on these trees before they are thoroughly shaken.

And these are some of the reasons of the position laid down, which is so bottomed, so proved, as you have heard. Of the speedy accomplishment of all this, I no way doubt. *I believe, and therefore I have spoken.* Whether I shall see any farther perfection of this work whilst I am here below, I am no way solicitous; being assured, that if I fail of it here, I shall, through the grace of him who loved and gave himself for us, meet with the treasures of it elsewhere.

Now, what, I pray, are the works that the Lord is bringing forth upon the earth? What is he doing in our own and the neighbour nations? Show me the potentate upon earth, that hath a peaceable molehill, to build himself an habitation upon? Are not all the controversies, or the most of them, that at this day are disputed in letters of blood among the nations, somewhat of a distinct constitution from those formerly under debate? those tending merely to the

power and splendour of single persons, these to the interest of the many. Is not the hand of the Lord in all this? Are not the *shaking* of these *heavens* of the nations from him? Is not the voice of Christ in the midst of all this tumult? and is not the genuine tendence of these things open and visible unto all?

What speedy issue all this will be driven to, I know not; so much is to be done as requires a long space. Though a tower may be pulled down faster than it was set up, yet that which hath been building a *thousand years*, is not like to go down in a *thousand days*.

See the vanity, folly, and madness of such as oppose the bringing in the kingdom of the Lord Jesus. Canst thou hinder the *rain* from descending upon the earth when it is falling? Canst thou stop the *sun* from rising at its appointed hour? Will the *conception* for thee dwell quietly in the womb beyond its month? Surely thou mayest with far more ease turn and stop the current and course of nature, than obstruct the bringing in of the kingdom of Christ in righteousness and peace. Whence comes it to pass that so many nations are wasted, destroyed, and spoiled, in the days wherein we live, that God hath taken quietness and peace from the earth? Doubtless from hence, that they will smite themselves against the *stone cut out of the mountain without hands*. Shall not the decree bring forth? Is it not in vain to fight against the Lord? Some are angry, some troubled, some in the dark, some full of revenge: but the truth is, whether they will hear or

forbear, *Babylon* shall fall, and all the glory of the earth be stained, and the kingdoms become the kingdoms of our Lord Jesus Christ.

Mr. JAMES DURHAM, 1658.

Rev. xvi. 8, 9.—The sun of the beast's kingdom, or world, we understand with a twofold respect: 1. To his temporal state. 2. To his ecclesiastic. By sun in the world, is understood somewhat eminent, glorious, and shining, so chap. vi. as the heaven is above the earth. Now, as the sun is chief among the lights in that firmament, so here must be understood some eminent chief light in that world, as great ones, kings and princes, are glorious lights. It would seem the Emperor, as chief among them who uphold most that whore, as her first-born, so is he called, the King of Spain and others may be meant, it being the sun that giveth light, and also comfort and light to things here, as these temporal monarchs do to the Pope, especially the emperor and king of Spain; or, it may hold out the Lord's withdrawing temporal powers from the beast's friendship, as it is chap. xvii. and seeing they glory much in that, the making of such to hate her cannot but darken that kingdom and gall them much: and indeed as the word propagateth and defendeth Christ's kingdom, so almost doth external force of inquisitions, and such like, uphold the Popish tyranny; and seeing these go before the fifth vial, wherein Babylon is to be pulled down by some kings, that is not unlikely.

Mr. PETER JURIEU, 1687.

Mark that the earthquake, *i. e.* the great alteration of affairs in the land of the papacy, must for *that time* happen only in the *tenth part of the city* that shall *fall:* for this shall be the effect of this earthquake.

Now what is this *tenth part of this city* which shall *fall?* In my opinion, we cannot doubt that it is France. This kingdom is the most considerable *part*, or piece of the *ten horns*, or states, which once made up the great Babylonian city: *it fell;* this does not signify that the French monarchy shall be *ruined:* it may be humbled; but, in all appearance, Providence does design a great elevation for her afterward. It is highly probable, that God will not let go unpunished the horrible outrages which it acts at this day. Afterward, it must build its greatness upon the ruins of the Papal empire, and enrich itself with the spoils of those who shall take part with the Papacy. They who at this day persecute the Protestants, know not whither God is leading them: this is not the way by which he will lead France to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatning will be no damage to Protestant states; on the contrary, the Protestant states shall be enriched with the spoils of others; and be strengthened by the fall of Antichrist's empire. This *tenth part of the city shall fall*, with respect to the papacy; it shall break with Rome, and the Roman religion.—One thing is certain, that the Babylonian empire shall perish through the refusal of obe-

dience by the *ten kings*, who had given their power to the *beast*. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and several sovereign states in Germany, have withdrawn themselves from the jurisdiction of the Pope. *They have spoiled the harlot* of her riches. *They have eaten her flesh*, *i. e.* seized on her *benefices* and *revenues*, which she had in their countries. This must go on, and be finished as it is begun. The kings, who yet remain under the empire of Rome, must break with her, leave her solitary and desolate.

But who must begin with this last revolt? It is most probable that France shall. Not Spain, which as yet is plunged in superstition, and is as much under the tyranny of the clergy as ever. Not the emperor, who in temporals is subject to the Pope; and permits that in his states the Archbishop of Strigonium should teach, that the Pope can take away the imperial crown from him. It cannot be any country but France, which a long time ago hath begun to *shake off the yoke of Rome*. It is well known, how solemnly and openly war hath been declared against the Pope, by a declaration of the king, (ratified in all the parliaments) by the decisions of the assembly of the French clergy, by a disputation against the *authority of the Pope*, managed in the Sorbon, solemnly, and by order of the court. And to heighten the affront, the theses were posted up, even upon the gates of his nuntio. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the Pope had given occasion by his insolences.

Besides this, superstition and idolatry lose their credit much in France. There is a secret party, though well enough known, which greatly despiseth the popular devotions, images, worship of saints, and is convinced that these are human institutions; God is before hand preparing for this great work.

To this it may be objected, that for the last hundred and fifty years, the Pope's empire hath not been made up of *ten kings*, because the kings of England, Sweden, Denmark, &c. have thrown off his government; and, consequently, France is not at this day the *tenth* part of the Babylonian empire; for it is more than a *tenth* part of it. But this is no difficulty: for we must know, that things retain the names which they bore in their original, (without regarding the alterations which time does bring along.) Though at this day, there are not *ten kingdoms* under the Babylonian empire, it is, notwithstanding, certain, that each kingdom was called, and ought to be called in this prophecy, the *tenth* part: because the prophet, having described this empire in its beginning, by its *ten horns*, or *ten kings*, it is necessary for our clear understanding, that every one of these *ten kings*, and *kingdoms*, should be called one of the ten kings, or of the ten kingdoms, with respect to the original constitution of the Antichristian empire.

Seeing the *tenth* part of the *city*, which must *fall*, is France, this gives me some hopes, that the death of the *two witnesses* hath a particular relation to this kingdom. It is the *street*, or place of *this city*, *i. e.* the most fair and eminent part of it. The witnesses

must remain dead upon this street, and upon it they must be raised again. And as the death of the witnesses and their resurrection have a relation to the kingdom of France, it may well fall out, that we may not be far distant from the time of the resurrection of the witnesses, seeing the three years and a half of their death, are either begun, or will begin shortly.

And in the earthquake were slain seven thousand; in the Greek it is, *seven thousand names of men*, and not seven thousand men. I confess, that this seems somewhat mysterious: in other places we find not this phrase, *names of men*, put simply for *men*. Perhaps there is here a figure of grammar called, *Hypallage casus*, so that *names of men* are put *for men of name*, *i. e.* of raised, and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that here these words, *names of men*, must be taken in their natural signification, and do intimate, that the total *reformation of France* shall not be made with bloodshed, nothing shall be destroyed but *names*, such as are the names of Monks, of Carmelites, of Augustines, of Dominicans, of Jacobins, Franciscans, Capuchines, Jesuits, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the orders of Monks and Nuns, shall perish for ever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist: these orders cannot perish one without another.

The kings of France, at this day, do lift their authority so high, that nothing can resist it. It is therefore probable, that everything will bend under the yoke of their will, when they shall resolve to break with Rome: and it seems as if the providence of God was preparing the way unto this thing, by the clergy's declaration, confirmed by that of the king, viz. that *kings depend on none in any thing which concerns temporals; and that it is never lawful to deny obedience to them upon a pretext of religion.* For if this be once fixed, whenever it shall please the kings of France to forsake the communion of Rome, (by this principle of the present bishops), it cannot be allowed, that the people should rebel against them. I look on that which is happened in England, as another preparation unto this event: a king of a religion contrary to that of the state reigns peaceably; the reason is, that Providence will accustom the subjects to pay subjection to princes who are enemies of the ruling religion.

And the remnant were affrighted, and gave glory to the God of heaven. This is the total *conversion* and *reformation* of the *tenth part of the city, i. e. of the kingdom of France*, that shall quickly follow, after the kings of France shall have broken with the Bishop of Rome.

Ver. 14.—*The second woe is past, and behold the third woe cometh quickly;* namely, the second of the three woes, which had been denounced after the sound of the fourth Trumpet. *And I heard an angel flying through the midst of heaven, crying with a*

loud voice, *Woe*, *woe*, *woe to the inhabitants of the earth*, *by reason of the other voices of the trumpet*, *which are yet to sound.* The first of these three woes was the grasshoppers, who came up out of the bottomless pit with their head Apollyon, and in Hebrew Abaddon. These grasshoppers are plainly the Saracens, Arabians, with their head Mahomet. The second woe is the domination of the Turks, who passed from the other side of Euphrates at the sound of the Sixth Trumpet. And the third woe is the fall of the Antichristian empire.

These three great events deserve to be distinguished from all others; for they have changed, or shall change the whole face of the world.

It is clear, that these kings, who, through ignorance, or weakness, suffered *their power* to be usurped by the *empire* of the *papacy*, shall take it again, *shall eat her flesh*, *i. e.* shall enrich themselves with her benefices and revenues, *and burn her with fire*, *i. e.* shall abolish the *memory* of the *Romish empire*, so that nothing but ashes shall remain of it.

The first thing which shall be done in the *third* period of the *Seventh* Vial, is, the *fall* of the *tenth* part of the *city*, *i. e.* of the *kingdom of France*, which shall break with the *court of Rome*, and wholly change the face of *religion*, in that *kingdom:* this is the first action of the *vintage.*

The beast and the false prophet, the Pope and his agents, shall rally all their forces: but God shall muster all his together, and give the last blow to Popery: then the beast and the false prophet shall be

thrown into the lake, and plunged into the bottomless pit: Babylon shall wholly fall; and it shall be said she *is fallen*, she is fallen.

Mr. JOHN WILLISON, 1742.

Before Antichrist's fall, one of the ten kingdoms which supported the Beast shall undergo a marvellous revolution, Rev. xi. 13. *The same hour there was a great earthquake, and the tenth part of the city fell.* By which *tenth part*, is to be understood one of the ten kingdoms into which the great city Romish Babylon was divided: this many take to be the kingdom of France, it being the *tenth* and last of the kingdoms as to the time of its rise, and that which gave to Rome the denomination of a beast with ten horns, and also its being the only one of the ten that was never conquered since its rise. However unlikely this and other prophecied events may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected.

Dr. JOHN GILL, 1752.

Rev. xi. 13.—*And the same hour was there a great earthquake.*] Or, "the same day," as the Complutensian edition and some copies read; that is, at the time of the resurrection and ascension of the witnesses, as there was at the resurrection of Christ, and is to be understood of a very great commotion in the civil affairs of kingdoms and nations within

the Roman jurisdiction, as there was when Rome pagan was near its ruin, chap. vi. 12.

And the tenth part of the city fell.] Mr. Daubuz interprets *the earthquake* of the irruption of the Ottomans upon the Grecian empire, and the *tenth* part of the city, of the Greek church, and the falling of it, of its loss of liberty, and falling into slavery; but something yet to come is here intended. By *the city* is meant the city of Rome, the great city, mentioned in ver. 8, and by *the tenth part* of it, may be designed either Rome itself, which, as it now is, according to the observation of some, is but a tenth part of what it was once; so that the same thing is meant, as when it is said, *Babylon is fallen, is fallen:* or it may design the tithes and profits which arise from the several kingdoms belonging to the jurisdiction and see of Rome, which now will fall off from those who used to share them, upon this new and spiritual state of things; the gospel daily gaining ground, and enlightening the minds of men, and freeing them from the slavery they were held in: or else the tenfold government of the Roman empire, or the ten kings that gave their kingdoms to the whore of Rome, and are the ten horns of the beast, on which he sits, who will now hate her, and burn her flesh with fire; or rather one of the ten kingdoms, into which the Roman western empire was divided. Dr. Goodwin seems inclined to think, that Great Britain is intended, which having been gained over to the Popish party, will now fall off again: but I rather think the kingdom of France is meant,

the last of the ten kingdoms which rose up out of the ruins of the Roman empire, which will be conquered, and which will be the means of its reformation from Popery.

And in the earthquake were slain of men seven thousand.] The meaning is, that in the commotions, massacres, tumults, and wars, which will be throughout the empire, such a number of men will be slain; which is either put for a greater number, a certain or an uncertain, as in Rom. xi. 4, and perhaps in reference to the account there: otherwise seven thousand is but a small number to be slain in battle; or as it is in the original text, "the names of men seven thousand." Now it is observed by some, that the smallest name of number belonging to men, is a centurion, or captain of an hundred men; and supposing that to be meant, then seven thousand names of men will imply, that in an hour, or about a fortnight's time, may be slain, throughout all Europe, in battles and massacres, about seven hundred thousand men, which is a very large number: or names of men may signify men of name, of great renown, as in Numb. xvi. 2; and then, if seven thousand men of name, officers in armies, should be slain, how great must be the number of the common soldiers? Some have thought, that ecclesiastical dignities, or men distinguished by names and titles, such as cardinals, archbishops, bishops, priests, &c. and the whole rabble of the Antichristian hierarchy, which will now fail, and be utterly demolished, are intended.

And the remnant were affrighted.] Who were not slain in this earthquake: these will be affected with the judgment of God upon others, and be made sensible of their danger, and of their deliverance, which will so work upon them as to reform them from Popery.

And gave glory to the God of heaven.] Will acknowledge the justice of God, and the righteousness of his judgments upon those that were slain, and his goodness to them who are spared; will confess their transgressions and sins they have been guilty of; and give the glory of their deliverance, not to their idols and images, but to the true God, whose religion they now embrace; for this respects the large conversions among the Popish party, to the true religion under the influence of the grace of God, through the preaching of the gospel, which will now be spread throughout the world.

Rev. xiii. 18.—*Here is wisdom.*] Not only in the above description of the two beasts, but in what follows as to the number of the beast, these two now coalescing in one, and have one and the same number; and to wrap it up, and conceal it in such an obscure manner, shows great wisdom in God, as it requires much in man, and serves greatly to exercise all his intellectual powers to find it out.

Let him that hath understanding count the number of the beast.] Whoever has skill in numbers, let him make use of it, that he may know the name and nature of the Antichristian Beast, and the numerical letters of his name, or the number of him, and

of the time when he arose, and when he will expire.

For it is the number of a man.] Either a number that may be reckoned by man, or which is in common use among men; see chap. xxi. 17, or that which is contained in the name of a man.

And his number is six hundred threescore and six.] Which some think refers to the time of the rise of Antichrist in the year 666; but that seems rather to be in the year 606, when the Bishop of Rome obtained the name of universal bishop; others have been of opinion that it refers to the expiration of the beast, which they thought would have been in the year 1666, the number of the thousand being dropped, as it is in our common way of speaking; as when we say the Spanish invasion was in '88, meaning in 1588 and the civil wars began in '41, that is, 1641: but time has shown that this was a mistaken sense. The more prevailing opinion is that of Mr. Potter, who has wrote a peculiar and learned treatise upon this passage, who makes the counting of this number to be no other than the extraction of its root, which is the number 25, which, when multiplied into itself, and the fraction in working it, 41 is added, makes up the square number 666; and now 25 being added to A.D. 33, makes 58, which was the time of the beast's conception, to which, if 666 is added, it brings us to the year 724, when he arrived to his age of manhood, and when the war about the worshipping of images broke out: but others think, that the numeral letters in some man's name which amount to

this date, and which agrees with Antichrist, are intended; and here various conjectures are made; some have observed, that in genealogical arithmetic. the number of Adonikam's posterity is 666, Ezra ii. 13, whose name signifies "a lord risen up, or risen;" and suits very well with Antichrist, who is risen up, and assumes a lordly domination over the kings of the earth; and it is further observed, that the Hebrew word רומית, which signifies Roman, and having the word beast or kingdom joined to it, designs the Roman beast, or kingdom, consists of numeral letters, which make up this sum; and so the Hebrew word *Sethur*, which is the name of a man, Numb. xiii. 13, and signifies *mystery*, in its numeral letters comes just to this number, and one of the names of the whore of Babylon is *mystery*, Rev. xvii. 5, but the name *Lateinos* bids as fair as any, which is mentioned by so ancient a writer as Irenæus, who was a hearer of Polycarp, a disciple of John, the writer of this book. Now the numeral value of the letters of this word makes up exactly 666, thus: λ. 30, α. 1, τ. 300, ε. 5, ι. 10, ν. 50, ο. 70, ς. 200, in all 666; and it is well known that the church ŏf Rome is called the Latin church, and the Pope of Rome the head of the Latin church, and his seat is in the Latin empire, and the service of the beast is in the Latin tongue, and the Bible is kept in that language from the reading of the common people: it has been observed that the numeral letters in Ludovicus, or Lewis, which is a common name of the French kings, and is the name of the present French king, make up

the same number; and may denote the destruction of Antichrist, which will quickly follow the downfall of the kingdom of France, under a king of this name; and the rather, since this was the last of the ten kingdoms that was set up, and in which the primitive Beast subsists, and the only one that has not yet been conquered, or in which a revolution has not been; and since this is the tenth part of the city which shall fall a little before the Third Woe comes on: and that it may fall under Ludovicus, or Lewis, the present French king, may be hoped for, and is desirable.

In a sermon preached by the same author from Psal. lxxxvii. 3, he says, the destruction of Antichrist will be by the Spirit of Christ's mouth, and the brightness of his coming; that is, by his coming in a spiritual way; or through the word of his mouth, his gospel attended by his Spirit and power; which will shine out with so much lustre, splendour, light, and glory, as will chase away the darkness of Popery, and enlighten the minds of people, to see into all the fopperies, absurdities, and wickedness of that religion, and cause them to cast it off; yea even to open the eyes of the kings and princes of the earth, to behold and loathe the abominations of the whore of Rome, they have committed fornication with; and fill them with wrath and indignation against her, so as to hate her, make her bare and desolate, and burn her with fire.

This work will be greatly effected by the pouring out the seven Vials of God's wrath, or the inflicting the seven last plagues upon the Antichristian states

upon the western and eastern Antichrist, the Pope and Turk; who must be both removed to make way for the spiritual reign of Christ. These seven Vials will be poured out, or those plagues inflicted by angels, by whom we are to understand Protestant kings, and princes, and generals of armies; and these will be given him by *one* or the *first* of the four beasts, or living creatures, the emblem of gospel ministers; who having some notice of the time of Antichrist's destruction being at hand, will stir up and animate the Christian princes and potentates, to put this work in hand: and who are therefore said to go forth from the temple, the church, the place of divine and spiritual worship, and where they themselves are worshippers: and from thence they have orders to go forth and do their work.

The first five of these Vials concern the western Antichrist, and his dominions: between which, and the trumpets, there is a great correspondence, though they respect different times and persons. The first Vial will be poured out upon the earth, and designs those Popish countries which are upon the continent, as France and Germany, especially the latter; and as the first Trumpet brought the Goths into Germany, so the first Vial will bring great distress upon the Popish party in the empire, and issue in a reformation from popery. The second Vial will be poured out upon the sea, and may intend the maritime powers belonging to the see of Rome, particularly Spain and Portugal; and as the second Trumpet brought the Vandals into these places, so this Vial will effect the

same, and bring wars and desolations into them, and make a change in their religion. The third Vial will be poured out upon the rivers and fountains of water, which may point to those places adjacent to Rome, as Italy and Savoy: and as the third Trumpet brought the Huns into those parts, so this Vial will bring in large armies hither, which will cause much bloodshed, and a great revolution in church and state. The fourth Vial will be poured out upon the sun, which must denote some person or persons of great dignity and influence; and as the fourth Trumpet brought destruction upon the Emperor of Rome, the sun of the empire, and upon the governors under him, signified by the moon and stars, this Vial will bring on the ruin of the Pope of Rome, the sun of the Antichristian empire, with all his cardinals, bishops, priests, &c. The fifth Vial will be poured out upon the seat of the Beast, which is Rome, the seat that the devil gave to the Beast, and will produce great darkness in his kingdom; though as yet it will not be utterly destroyed, which is reserved to the seventh Vial. Now these several Vials as they will be so many plagues on the western Antichrist, and make so many breaches and ruins upon his states and dominions, so they will be so many gradual steps to the advancement of the glory and kingdom of Christ, and issue in the reformation of these places from Popery. The sixth Vial will be poured out upon the river Euphrates, which designs the Turkish empire, in the midst of which that river is; and as the sixth Trumpet let loose the four angels, or heads of the Ottoman family, into

Europe, so this Vial affects the same empire, and brings destruction on it, signified by the drying up the waters of that river, as Babylon's destruction is expressed by the drying up of her sea, Jer. li. 36, which will make way for the kings, or kingdoms of the east, the kingdoms of Persia and Tartary, and others, to receive and embrace the Christian religion: this is the second or Turkish woe, which shall pass away; when the kingdoms of this world will become Christ's, and his dominion will be from sea to sea, from the Mediterranean sea to the Persian sea; and from the river Euphrates to the ends of the earth. The seventh Vial will be poured out upon the air; the whole kingdom of Satan, in all the branches of it, who is the prince of the power of the air; and this Vial will clear the whole world of all the remains of Christ's enemies, Pagan, Papal, and Mahometan, which the other Vial left or did not reach; and now will Christ's kingdom be in its full glory. Now the Heathens, Pagans, and Mahometans, will perish out of his land, and these sorts of sinners will be consumed out of the earth, and such wicked ones will be no more.

BISHOP NEWTON, 1756.

Notwithstanding the general current in her favour, the tide shall turn against her, (viz. the Church of Rome), and the hands which helped to raise her, shall help to pull her down. Rev. xvii. 16. "The ten horns shall hate the whore;" that is, by a common figure of the whole for a part, some of the ten kings, for others shall bewail and lament for her, and

shall fight and perish in the cause of the beast. Some of the kings who formerly loved her, grown sensible of her exorbitant exactions and oppressions, shall hate her, shall strip, and expose, and plunder her, and utterly consume her with fire. Rome, therefore, will finally be destroyed by some of the princes who are reformed, or shall be reformed from Popery: and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruction. France hath already shown some tendency towards a reformation, and therefore may appear more likely to accomplish it. Nay, even the kings of Spain and Portugal, their most *Catholic* and *Faithful* Majesties, as they are styled, have restrained the power of the Pope and the Inquisition, and have not only banished the Jesuits from their respective kingdoms, but have likewise insisted upon the suppression of that order, which may be considered as leading steps to some farther revolution. Such a revolution may more reasonably be expected; because, ver. 17, this infatuation of Popish princes is permitted by Divine Providence only for a certain period, "until the words of God shall be fulfilled," and particularly the words of the prophet Daniel: "They shall be given into his hand, until a time, and times, and the dividing of time;" "but," then, as it immediately follows, "the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end," chap. vii. 25, 26.

*** *The above Extracts are confined to such writings as appeared previous to the first French Revolution, as their testimony respecting the application of the prophecies to recent events is more striking than that of persons who lived and wrote after the events happened. It would have been easy to have added a greater number, but a selection was judged more proper. The extracts are taken from authors, all of whom are of acknowledged piety and judgment, and many of them distinguished for learning and research into scripture prophecy. The Reader cannot fail to have observed how exactly their descriptions, in explaining the prophecies, answer to the wonderful dispensations of Providence in the present time, while such of them as lived nearest to our day, with presaging minds, anticipated what was so soon to happen, and hailed the near approach of happy days which would succeed to the judgments inflicted upon the Romish Antichrist.*

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PRINTED BY
GEORGE AND ROBERT KING,
28, ST. NICHOLAS STREET, ABERDEEN.